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JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

JUNE, 1882.

PUBLISHED HALF-YEARLY.

SINGAPORE:
Printed at the Government Printing Office.
1882.

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National Museum

Agents of the Society:
London and America,...Trübner & Co. | Paris,...Ernest Leroux & Cie.

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

His Excellency Sir Frederick Aloysius Weld, K.C.M.G.

COUNCIL FOR 1882.

The Hon'ble Cecil Clementi Smith, C.M.G., *President.*

E. Bieber, Esquire, LL.D., *Vice-President, Singapore.*

G. W. Lavino, Esquire, *Vice-President, Penang.*

F. A. Swettenham, Esquire, *Honorary Secretary.*

Edwin Koek, Esquire, *Honorary Treasurer.*

The Hon'ble A. M. Skinner,
The Hon'ble James Graham,
A. Duff, Esquire,
Dr. C. Trebing,
C. Stringer, Esquire,
Councillors.

MEMBERS FOR 1882.

Adamson, Mr. W.
Anson, Mr. A.
Armstrong, Mr. A.

Baumgarten, Mr. C.
Bentley, Dr. H. E.
Bernard, Mr. F. G.
Bieber, Dr. E.
Biggs, Revd. L. C.
Birch, Mr. E. W.
Birch, Mr. J. K.
Bond, The Hon'ble I. S.
Boultbee, Mr. F. R.
Brown, Mr. D.
Brown, Mr. L. C.
Bruce, Mr. Robt. R.
Burkinshaw, Mr. J.

Cavenagh, General Orfeur

Dalmann, Mr. C. B.
Daly, Mr. D. D.
Denison, Mr. N.
Dennys, Dr. N. B.
Dent, Mr. Alfred
Douglas, Captain B.
Duff, Mr. A.
Dunlop, Lieut.-Colonel S.
Dunlop, Mr. C.

Emmerson, Mr. C.
Everett, Mr. A. Hart

Favre, Revd. L'Abbé
(Honorary Member.)
Ferguson, Mr. A. M., Jr.
Frank, Mr. H.
Fraser, Mr. J.

Gilfillan, Mr. S.
Graham, The Hon'ble James
Gray, Mr. A.

Hervey, Mr. D. F. A.
Herwig, Mr. H.
Hewett, Mr. R. D.
Hill, Mr. E. C.
Hole, Mr. W.
Hose, The Right Revd. G. F.
(Honorary Member.)
Hullett, Mr. R. W.

Inchi Ibrahim bin Abdulla
Irving, The Hon'ble C. J., c.m.g.

Joaquim, Mr. J. P.
Johor, H. H. The Maharaja of
(Honorary Member.)

Kehding, Mr. F.
Kellmann, Mr. E.
Ker, Mr. T. Rawson
Koek, Mr. Edwin
Krohn, Mr. W.
Kynnersley, Mr. C. W. S.

Lambert, Mr. J. R.
Lavino, Mr. G.
Leech, Mr. H. R. C.
Lempriere, Mr. E.
Logan, Mr. D.
Low, Mr. Hugh, c.m.g.

Mackay, Revd. J. Aberigh
Man, General H.
Mansfield, Mr. G.
Maxwell, Mr. R. W.
Maxwell, Mr. W. E.
Miller, Mr. James
Mikluho-Maclay, Baron
(Honorary Member.)
Mohamed bin Mahboob, Mr.
Mohamed Said, Mr.
Muhry, Mr. O.

Noronha, Mr. H. L.
Nuy, Mr. P.

ORD, Sir HARRY ST. GEORGE, K.C.M.G., C.B.

PALGRAVE, Mr. F. GIFFORD, (Honorary Member.)
PAUL, Mr. W. F. B.
PELL, Mr. BENNETT
PERHAM, Revd. J. (Honorary Member.)
PICKERING, Mr. W. A.

READ, The Hon'ble W. H.
RITTER, Mr. E.
ROSS, Mr. J. D., Jr.
ROWELL, Dr. T. I.

SARAWAK, H. H. The Raja of (Honorary Member.)
SCHAALJE, Mr. M.
SERGEL, Mr. V.
SHELFORD, Mr. THOMAS
SKINNER, The Hon'ble A. M.
SMITH, The Hon'ble CECIL C., C.M.G.
SOHST, Mr. T.
SOURINDRO MOHUN TAGORE, Raja, MUS. D.
STIVEN, Mr. R. G.
STRINGER, Mr. C.
SWETTENHAM, Mr. F. A.
SYED ABOO BAKAR BIN OMAR AL JUNIED, Mr.
SYED MOHAMED BIN AHMED AL SAGOFF, Mr.
SYERS, Mr. H. C.

TALBOT, Mr. A. P.
TAN KIM CHENG, Mr.
THOMPSON, Mr. A. B.
THOMPSON, Mr. H. A.
THOMSON, Mr. J. TURNBULL
TOLSON, Mr. G. P.
TRACHSLER, Mr. H.
TREACHER, The Hon'ble H. W.
TREBING, Dr. C.
TRÜBNER & Co., Messrs.

VERMONT, Mr. J. M. B.

WALKER, Capt. R. S. F.
WATSON, Mr. EDWIN A.
WHAMPOA, Mr. (HOO AH YII)
WHEATLEY, Mr. J. J. L.

PROCEEDINGS
OF THE
GENERAL MEETING
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
HELD AT THE
EXCHANGE ROOMS.

MONDAY, 30TH JANUARY, 1882.

PRESENT:

E. BIEBER, Esquire, LL.D., *Vice-President.*
F. A. SWETTENHAM, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
W. KROHN, Esquire, } *Councillors.*
C. STRINGER, Esquire, }

and the following Members:—

F. G. BERNARD, Esquire.
C. B. DALMAN, Esquire.
C. DUNLOP, Esquire.
J. FRASER, Esquire.
A. DUFF, Esquire.
MAHOMED SAID.
H. L. NORONHA, Esquire.
V. SERGEL, Esquire.
The Hon'ble A. M. SKINNER.
Dr. C. TREBING.

The Vice-President, in the unavoidable absence of the President the Hon'ble CECIL C. SMITH, C.M.G., took the Chair.

The Minutes of the last Meeting were read and confirmed.

The Vice-President then explained the object of the present Meeting.

The following gentlemen, recommended by the Council, were elected Members :—

ALFRED DENT, Esquire.
HOO AH YIP, (WHAMPOA), Esquire.
EDWIN A. WATSON, Esquire.
A. B. THOMPSON, Esquire.

The Right Revd. Bishop HOSE was elected an Honorary Member.

The Honorary Secretary laid upon the table proofs of the papers to form Vol. VIII. of the Society's Journal.

A proposal of the Council to amend Rule 12 of the Rules of the Society is considered, and the following Rule is unanimously adopted to take the place of Rule 12, viz. :—

12. "The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council Meetings, three Officers shall constitute a quorum."

The Honorary Secretary read the Annual Report of the Council for 1881.

The Honorary Treasurer read his Annual Report.

The election, by ballot, of Officers for the year 1882 was then proceeded with, with the following result :—

The Hon'ble CECIL C. SMITH, C.M.G., *President.*
ERNEST BIEBER, Esquire, LL.D., *Vice-President, Singapore.*
G. W. LAVINO, Esquire, *Vice-President, Penang.*
F. A. SWETTENHAM, Esquire, *Honorary Secretary.*
EDWIN KOEK, Esquire, *Honorary Treasurer.*

The Hon'ble A. M. SKINNER, The Hon'ble JAMES GRAHAM, A. DUFF, Esquire, Dr. C. TREBING. C. STRINGER, Esquire,	*Councillors.*

On the motion of C. DUNLOP, Esquire, a cordial vote of thanks to the Chairman was unanimously agreed to.

ANNUAL REPORT

OF THE

COUNCIL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY,

FOR THE YEAR 1881.

The Report of the Council of the Straits Branch of the Royal Asiatic Society for the year 1881, though unsatisfactory from its necessary brevity, and the fact that it records only one meeting of the members of the Society during the year, is satisfactory as shewing that the publications of the Society are regularly issued, and contain matter as interesting as those which preceded them, that the finances of the Society are in a healthy state, and that the interchange of publications with foreign Societies is increasing.

It has been found so difficult to obtain the attendance of a quorum at a general meeting, and failure to secure even that limited number having dissolved more than one proposed meeting of the Society's members, the Council was compelled, with regret, to abandon the idea of monthly or even two-monthly réunions for the purpose of hearing read the papers offered for publication in the Journal of the Society.

It is satisfactory to be able to report that the new map of the Malay Peninsula, published under the auspices of this Society, was received from the lithographers early in the year, and issued to members at half the price at which it was offered to the public.

A considerable number of copies have been disposed of, both here and in England, while a few have been presented to important learned Societies in Europe and the East.

Though this map cannot pretend to either completeness or accuracy, it is very far in advance of anything hitherto published, and, with it as a base to work upon, it may be reasonably expected that, within a few years, the many blanks will be filled in and inaccuracies corrected.

The Council takes this opportunity of appealing to all members who are in a position to furnish interesting information—and there must be many such—to exert themselves in the cause of learning and in support of the literary reputation of the Society by contributing papers for publication in our Journal.

Our best thanks are due to those who have hitherto contributed, and who, in many instances, continue to do so, but there are many other members of the Society who are equally able to furnish papers of great interest, and to these we appeal.

Singapore, 30th January, 1882.

THE TREASURER'S REPORT.

In submitting to the General Meeting my statement of Cash Accounts for 1881, I am glad to state that the Receipts amounted to $1,759.21, and the Expenditure to $961.56, shewing a balance of $797.65 in my hands.

On the 31st December, 1881, the outstanding subscriptions were as follows :—

For 1879, ...	$ 42.00
,, 1880, ...	48.00
,, 1881, ...	120.00
Total,...	$210.00

Since then, a sum of $24 has been received to account of the subscriptions for 1879, 1880 and 1881, and there has been a sale of 14 numbers of the Journal, amounting to $28. There were bills for 1881, outstanding at the end of the year, amounting to $59.46, which have since been paid. Out of the $59.46, a sum of $48.83 was paid for two packages of paper which will be used for the No. 8 Journal of the Society. There is now in the hands of the Treasurer $790.19, which, with the outstanding subscriptions for 1879, 1880 and 1881, shew a balance to the credit of the Society of $976.19. In addition to this balance, there is a sum in the hands of our Agents in London and Paris, which cannot now be accurately stated.

I regret to state that several Members have been lost to the Society by death and retirement since the last Annual General Meeting, and that the new admissions have not been proportionately numerous. Four Ordinary Members have been lost by death, and seventeen Members have retired, whilst no more than one

Honorary Member and six Ordinary Members have joined the Society in the same period, so that the losses exceeded the accessions by fourteen.

The following is a list of the deceased, retired, and elected Members :—

DECEASED.

The Hon'ble R. Campbell.
Capt. P. J. Murray.
H. Hewetson, Esq.
The Hon'ble J. Lamb.

RETIREMENTS.

Resident.

Thomas Cargill, Esq.
B. M. A. Cornelius, Esq.
Revd. W. H. Gomes.
H. F. Maack, Esq.
C. Schomburgk, Esq.
E. Hazle, Esq.

Non-resident.

The Chevalier Festa.
James Innes, Esq.
Sir P. Benson Maxwell.
F. Maxwell, Esq.
H. A. O'Brien, Esq.
G. A. Remé, Esq.
R. L. Symes, Esq.
E. Lambert, Esq.
A. F. Black, Esq.
Lieutenant Haver Droeze.
Major Swinburne.

ELECTED.

Resident.

Bennett Pell, Esq.
V. Sergel, Esq.

Non-resident.

General Orfeur Cavenagh.
R. D. Hewett, Esq.
E. Kellmann, Esq.
Revd. J. A. Mackay.
F. Gifford Palgrave, Esq.,
(Honorary Member.)

I also regret to state that nineteen Members have failed to pay their subscriptions. Of this number, twelve are considered as having resigned their Membership in accordance with Rule 6, but the operation of this rule is suspended in the case of the remaining six Members, who are likely to pay their subscriptions.

The list for 1882 contains 109 Members, that is to say, 7 Honorary and 102 Ordinary Members.

EDWIN KOEK,
Honorary Treasurer.

Singapore, 20th January, 1882.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1881.

		$	c.			$	c.
1881.	Balance of last account brought forward, ...	205	89	1881.	Paid for publication of Journal No. 6, ...	106	35
	Subscriptions for 1879, ...	24	00		Paid for publication of Journal No. 7, ...	88	00
	Do. for 1880, ...	111	31		Paid for Albumenized Paper for Photographs for Journal No. 6,	9	60
	Do. for 1881, ...	594	00		Paid for 500 Photo-Lithographs and Drawings for Journals,	18	67
	Do. for 1882, 1883, 1884, 1885, 1886, 1887, and part of 1888 in advance,	51	67		Paid Mr. EDWARD STANFORD, London, to account of Map of Malay Peninsula, ...	527	47
	Sale of Journals, ...	105	34		Ditto, for Maps to accompany Journals, ...	37	54
	Sale of Maps of the Malay Peninsula, ...	667	00		Paid Salary of Clerk, ...	120	00
					Paid Postage, &c., ...	20	37
					Paid Stationery, ...	6	40
					Paid Miscellaneous, ...	27	16
						961	56
					Balance, ...	797	65
	$	1,759	21		$	1,759	21

ASSETS AND LIABILITIES.

		$	c.			$	c.
1881.				1881.			
December 31	Subscriptions 1879 outstanding,	42	00	December 31	Probable Cost of publication of Journal No. 8,... ...	75	00
	Do. 1880 do.,	48	00				
	Do. 1881 do.,	120	00				
1882.		$	c.	1882.		$	c.
	Balance in hand on 31st December, 1881, ...	797	65	January 3	Paid Clerk's Salary for December, 1881, &c., ...	10	63
January 6	Subscriptions for 1879 & 1880,	12	00	January 12	Paid Messrs. Spicer Bros. for Paper for Journals, ...	48	83
	Do. for 1881, ...	12	00		Balance to date, ..	790	19
January 19	Sale of Journals,... ...	28	00				
	$	849	65		$	849	65

Singapore,
20th January, 1882.

EDWIN KOEK,
Honorary Treasurer.

LIST OF SCIENTIFIC SOCIETIES WITH WHICH THE STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY EXCHANGES PUBLICATIONS.

1. Royal Geographical Society, London.
2. Royal Asiatic Society, London.
3. North China Branch of the Royal Asiatic Society.
4. Asiatic Society of Japan.
5. Ceylon Branch of the Royal Asiatic Society.
6. The Geological Survey Office, Calcutta.

7. La Société de Géographie, Paris.
8. La Société de Géographie Commerciale de Paris.
9. La Société de Géographie de Marseille.
10. La Société Académique Indo-Chinoise de Paris.

11. Reale Societa Geografica Italiana.
12. Instituto Geografico Guido Cora, Torino.

13. Gesellschaft für Erdkunde, Berlin.
14. Geographische Gesellschaft in Hamburg.
15. Geographische Gesellschaft in Bremen.
16. Museum für Völkerkunde, Leipzig.

17. Oberhessische Gesellschaft für Natur und Heilkunde, Giessen.
18. Deutsche Gesellschaft für Natur und Völkerkunde Ostasiens, Yokohama.

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19. Orientalische Museum, Wien.

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20. Bataviaasch Genootschap van Kunsten en Wetenschappen, Batavia.
21. Indisch Landbouw Gennootschap, Samarang.
22. Het Koninklyk Instituut van taal-land-en Volkenkunde van Ned. Indie.
23. Nederlandsch-Indische Maatschappy van Nyverhüd en Landbouw, Batavia.

---

24. La Société des Sciences de Finlande, Helsingfors.

RULES

OF THE

STRAITS ASIATIC SOCIETY.

I.—Name and Objects.

1. The name of the Society shall be "THE STRAITS ASIATIC SOCIETY."

2. The Objects of the Society shall be—

   a. The investigation of subjects connected with the Straits of Malacca and the neighbouring Countries.
   b. The publication of papers in a Journal.
   c. The formation of a Library of books bearing on the objects of the Society.

II.—Membership.

3. Members shall be classed as Ordinary and Honorary.

4. Ordinary Members shall pay an annual subscription of $6, payable in advance on the 1st January of each year.

5. Honorary Members shall pay no subscription.

6. On or about the 30th June of every year, the Honorary Treasurer shall prepare a list of those Members whose subscriptions for the current year remain unpaid, and such persons shall be deemed to have resigned their Membership. But the operation of this rule, in any particular case, may be suspended by a vote of the Council of the Society.

7. Candidates for admission as Members shall be proposed by one and seconded by another Member of the Society and if agreed

to by a majority of the Council shall be deemed to be duly elected.

8. Honorary Members must be proposed for election by the Council at a general meeting of the Society.

III.—Officers.

9. The Officers of the Society shall be:—

A President;

Two Vice-Presidents, one of whom shall be selected from amongst the members resident in Penang;

An Honorary Secretary and Librarian;

An Honorary Treasurer, and

Five Councillors.

Those Officers shall hold office until their successors are chosen.

10. Vacancies in the above offices shall be filled for the current year by a vote of the remaining Officers.

IV.—Council.

11. The Council of the Society shall be composed of the Officers for the current year, and its duties shall be:—

- *a.* To administer the affairs, property and trusts of the Society.
- *b.* To recommend members for election by the Society.
- *c.* To decide on the eligibility of papers to be read before general meetings.
- *d.* To select papers for publication in the Journal, and to supervise the printing and distribution of the said Journal.
- *e.* To select and purchase books for the Library.
- *f.* To accept or decline donations on behalf of the Society.
- *g.* To present to the Annual Meeting at the expiration of their term of office a Report of the proceedings and condition of the Society.

12. The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council meetings, three Officers shall constitute a quorum.

13. The Council shall have authority, subject to confirmation by a general meeting, to make and enforce such by-laws and regulations for the proper conduct of the Society's affairs as may, from time to time, be expedient.

V.—Meetings.

14. The Annual General Meeting shall be held in January of each year.

15. General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16. At Meetings of the Society, eleven members shall form a quorum for the transaction of business.

17. At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18. At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19. The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved by the Council, and the discussion of topics connected with the general objects of the Society.

20. Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting. except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21. A Journal shall be published, when practicable, every six months, under the supervision of the Council. It shall comprise a selection of the papers read before the Society, the Report of the

Council and Treasurer, and such other matter as the Council may deem it expedient to publish.

22. Every member of the Society shall be entitled to one copy of the Journal, deliverable at the place of publication. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall, from time to time, direct.

23. Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24. The Council shall have power to sanction the publication, in a separate form, of papers or documents laid before the Society, if in their opinion practicable and expedient.

VII.—Popular Lectures.

25. Occasional Popular Lectures upon literary or scientific subjects may be delivered, under the sanction of the Council, on evenings other than those appointed for General Meetings of the Society.

VIII.—Amendments.

26. Amendments to these Rules must be proposed in writing to the Council, who shall, after notice given, lay them before a General Meeting of the Society. A Committee of Resident Members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the General Meeting next ensuing, when a decision may be taken.

A
JOURNEY ON FOOT
TO THE
PATANI FRONTIER
IN 1876

BEING

A Journal kept during an Expedition undertaken to capture Datoh Maharaja Lela of Perak.

* * *

IN the autumn of 1875, when the recent purchase of the Suez Canal shares was the topic of the day, an event occurred which temporarily turned public attention upon a very remote part of Her Majesty's dominions in the East. The Colony of the Straits Settlements (Singapore, Penang and Malacca) had, a year or two before, undertaken new responsibilities by extending its political influence among the Independent States on the West coast of the Malay Peninsula. In October, 1874, a British Resident (Mr. Birch) had been stationed in Perak. In November, 1875, after little more than a year of office, he was murdered by Malay subjects of the State. The crime was distinctly political, and it was followed immediately by the despatch of a military and naval force to Perak.

A column under General Colborne (now Sir Francis Colborne, K.C.B.) advanced up the country from the South and penetrated as far as Kinta—Sultan Ismail's capital—which that

Chief abandoned on their approach. A second column under Brigadier-General Ross (now Sir John Ross, K.C.B.) had advanced as far as Kwala Kangsa in the North, when the capture of Kinta in December, 1875, and the flight of Ismail, rendered all further movement of troops unnecessary. Two or three months of inactivity followed, the troops occupying numerous posts throughout the country.

The chief object of the Colonial Government, namely, the capture of those responsible for the murder of the Resident, had not, however, been attained. Sultan Ismail was a fugitive in the North of Perak, accompanied by Maharaja Lela (who was believed to be the actual instigator of the murder) and other influential chiefs. The part of the country in which he had taken refuge was entirely unknown to Europeans. Rapids rendered the Perak river almost altogether unavailable for the transport of stores in this part of its course, and the nature of the country, thick forest with a very sparse population on the river banks, was not favourable for the operations of civilized troops.

During January, 1876, the conduct of the Malays of Kota Lama and adjacent villages rendered necessary repressive measures on the part of the Field Force encamped at Kwala Kangsa, but after February 5th, all hostile movements of troops ceased. Proclamations issued by His Excellency the Governor offered large rewards for the capture of the murderers of Mr. Birch, still at large, namely, $6,000 for Maharaja Lela and $3,000 for each of five others suspected of being implicated.

In January, a Police expedition was sent from Province Wellesley to attempt the capture of Sultan Ismail at his hiding-place—Jambai, on the Perak river. It failed, for Ismail and his retinue, chiefly women and children, fled further North as soon as they heard of the approach of the native auxiliaries (Sumatrans furnished by Che Abdul Karim of Salama) who preceded the Police. The expedition returned from Batu Berdinding (where a Chief bearing the title of Sri Adika Raja had been killed by the advance guard) without encountering Ismail's party. The latter made their way to the frontier and thence into the neighbouring State of Kedah, to the Raja of which they surrendered.

Maharaja Lela and the other proscribed offenders still remained at large in Ulu Perak,* the most inaccessible part of the country. All sorts of contradictory rumours about their movements were received from time to time by the British officers serving in different parts of Perak. At the time that Pandak Indut, one of the proscribed persons, was reported to have been killed in Ulu Perak, information, which proved better founded, was received at Kwala Kangsa that he was living in Lower Perak more than one hundred miles from the scene of his supposed death. In March, Datoh Sagor was captured, but, so far, the large reward offered for the principal offender, Maharaja Lela, had been inefficacious.

The Larut Field Force, which had been organised in Calcutta and despatched to the Straits in November, 1875, was recalled in March, and Kwala Kangsa, which had for some months been the head-quarters of a Brigadier-General and a force composed of detachments of two Regiments (1st Battalion "The Buffs" and 1st Ghoorkhas) besides Artillery, Madras Sappers and a Naval Brigade (H. M. S. *Modeste* and *Philomel*) was comparatively deserted, the place of the departing troops being taken by a small detachment 1st Battalion 10th Regiment.

While the Larut Field Force remained in Perak, I had the honour of being attached to it as a political officer, and it was my duty to obtain information of all kinds bearing upon the objects of the expedition. By the orders of the Governor of the Straits Settlements, I had taken with me from the district (Province Wellesley), in which I had served for two years as Stipendiary Magistrate, a small body of Malays (British subjects) to facilitate communications with the Malays of Perak. These men had willingly enlisted for temporary employment without regular pay, a trifle of money in hand to leave with their families and their daily rations were all that they received. The conduct of most of them was excellent throughout, and their merits are borne witness to by a recent writer on Perak.*

---

* *Ulu* in this context signifies "upper" "up country" "interior."

Other Malay words which will be used in connection with the names of places are :—

Gunong, mountain.
Sungei, river.
Kwala, mouth of a river.
Bukit, hill.
Ayer, water, stream.
Pangkalan, place of landing and embarkation.
Kampong, village, hamlet, plantation.
Dusun, grove.

Early in March, information reached me which described Maharaja LELA as living with a few followers at a place called Kwala Piah in the North of the State. He was said to be in straightened circumstances and reduced to pawning valuables in order to procure food. The information was communicated at once to the Governor at Singapore, and I received orders to attempt the capture of the fugitive.

Several difficulties had to be surmounted. The country North of Kwala Kangsa was little known to Europeans. Chigar Gala was the furthest point reached by officers of the Field Force, though the late Mr. BIRCH had penetrated as far as Buluh Miniak, several miles further North. It would have been useless to attempt a march from the British camp as a starting point, for the route lay through *kampongs* inhabited by Malays friendly to the men of Kota Lama who had lately been in arms against us. Through them warning would certainly have reached Kwala Piah, even if armed resistance were not made to the advance of any party towards that place. It seemed, therefore, advisable to take the same route as that followed by the Police expedition by whom the capture of ISMAIL had been attempted in January, and this having been decided on, a trusty messenger was despatched to Province Wellesley to collect a few men who could be depended on. At Kwala Kangsa all mention of the intended expedition was of course carefully avoided.

A week was spent in Penang and Province Wellesley busily enough in collecting men, buying provisions, arranging for transport and obtaining information. Two days after the troop-ships with the late garrison of Kwala Kangsa had left for India, I started with forty Malays on my return to Perak. How we fared the following journal will tell.

Friday, *March* 24*th*, 1876. I left Butterworth, Province Wellesley, at 8 A.M. in the Government Steam-Launch *Mata Mata* (Watchman), and steamed southwards for the mouth of the river

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* Sarong and Kris, or Perak and the Malays, by Major MCNAIR, R.A., p. 263.

Krian, from the head of which we were to strike across country and gain the interior of the Peninsula. The Malays engaged for the expedition were all on board, and, including my one-armed servant Mastan, numbered exactly forty. By midday we reached Nibong Tabal, a large village on the right bank of the river. This was our frontier station before the recent accession to our territory of a strip on the left bank of the river. The station is a substantial building surrounded by a loop-holed wall, a necessary precaution here, for the Kedah and Perak frontiers are close by and the Malays on the borders have never borne a good character. At Nibong Tabal we learned that only the night before our arrival a gang of Malays had attacked and robbed a house in the village and that one life had been lost in the affray.

A short halt only was made at Nibong Tabal and then continuing our journey up the river we passed the brick pillar which marks the British and Kedah boundary. Above the boundary pillar the Krian river divides two Malay States—Kedah on the right bank and Perak on the left.

Padang Lalang, the first halting place, was reached towards evening. Here four Malay boats awaited us, as the bed of the river is much obstructed higher up by fallen trees and sunken logs and is not navigable by craft of the size of the *Mata Mata*. To them, men, baggage and arms were transferred, and during this process I landed on the Kedah bank of the river on a spot where the forest had been cleared at some time or other, and where a field of the coarse grass called *lalang* had taken its place. Fires were lighted and the evening meal was soon in course of preparation; at nightfall we were once more afloat. The Krian boatmen are skilful polers and know every bend of the river and every snag in it, so, notwithstanding the darkness, our progress was tolerably rapid. My boat had a roof of palm thatch aft, under which my servant had made a luxurious bed of rugs and wraps. The regular splash of the poles, the tramp of the four boatmen along the light bamboo grating forward as they propelled their craft along, and the shouts of the look-out man in the bow as he gave voluble directions to the steersman, were the only sounds that disturbed the stillness of the night and did not long interfere with my slumbers.

March 25th. Morning found us stationary at the mouth of a tributary stream—the Serdang, on the Kedah side of the river. At this place there are a few Malay huts, the inhabitants of which made us welcome. Here a fine fish (called *tapa** by the Malays) of ten or twelve pounds weight was shewn to me. It had been caught with a night line in a deep pool.

The greater part of the day was spent on the river, the scenery being much the same as on the previous afternoon. About 3 P. M. we reached Salama, the terminus of our river journey.

Salama consists of two substantial villages, one at the mouth of the Salama river (a tributary of the Krian) where the tin produced from the mines is stored and shipped, and another higher up on the Krian river, where CHE ABDUL KARIM and the bulk of the mining population live. We landed at the former and took temporary possession of some wooden buildings, erected originally for the accommodation of a small body of police, who were stationed here until the outbreak of hostilities in Perak.

CHE ABDUL KARIM soon made his appearance with a few followers, and offered me the hospitalities of his own house. I was obliged to refuse, as much had to be done in preparation for next morning's march, but promised to pay him a visit next day before leaving his village.

He was a bright and intelligent little man, rather dark for a Malay, and with a larger share of moustache and whiskers than usually falls to the lot of his race. He came over from Sumatra in his youth, and spent several years in the employment of the Mantri of Larut and of his father CHE LONG JAFAR.

This night the arms, ammunition and rations for the next three or four days were distributed. Out of forty men, about fifteen carried smooth-bore carbines, others had spears or *ladings* (a formidable short sword); all carried the national kris. They arranged among themselves who should carry the cooking pots of each mess; the betel-nut, *sirih*, tobacco and other luxuries were entrusted to the leaders. It may be useful to the future traveller in Malay countries who has to trust to his own legs for means of locomotion and to a party of Malays for escort, if I describe my own preparations for the journey. A rope hammock and a waterproof sheet in case of rain, a couple of changes of clothes, a boat lamp which would burn in a gale of wind, a rough map of the country in a bamboo case, a few tins of provisions, chiefly Liebig's extract and chocolate and milk, a couple of small copper cooking pots of native manufacture and a small hand-bag containing toilet necessaries and writing materials composed my equipment. Rice and fowls can be purchased at any Malay hut, if the proprietor is friendly, but in view of possible difficulties, I had a few tins of hermetically sealed provisions. Native cooking pots are much more convenient in the jungle than English saucepans, the handles of which stick out inconveniently; beer, wine and spirits were luxuries which the difficulty of transport compelled me to leave behind, but a small stock of tea and sugar was taken. Costume it is unnecessary to describe, as every traveller or sportsman has his own ideas on the subject, but thick leather boots (English shooting boots or Army *ammunition* boots) and flax leggings may be mentioned as indispensable for protection against the thorns and leeches of a Malay jungle. As for arms, I burdened myself unnecessarily with a short Snider carbine (cavalry pattern) and twenty rounds of ammunition (in addition to a Colt's revolver which I carried as a matter of precaution), but was not rewarded by any sport. An elephant, cow and calf were the only wild animals which I saw on the journey, except pigs, from first to last.

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* *Tapa*, the recluse, or ascetic. (Sanskrit, *tapasya*, religious penance.) This fish is said to be found, always alone, in the deepest and darkest pools.

It was nearly midnight before HAJI ABUBAKAR finished doling out cartridges and rice to my followers, enjoining upon them care of the former and sparing consumption of the latter. CHE KARIM sent down an addition to our *matériel* in the shape of a Spencer repeating rifle, which was appropriated by the HAJI and carried by him, till our return to Province Wellesley. The Salama Malays seemed to take much interest in our proceedings, and I got much well-meant advice and not a little useful information about the route to the Perak river. At length they took their departure, and left me to the peaceful enjoyment of the hardest wooden bedstead ever contrived by perverse human ingenuity, a legacy from the last European occupant of the quarters.

March 26th. We were on the move betimes, and after a very early breakfast, everything was packed, and the party moved off in single file to CHE ABDUL KARIM'S *kampong*, on the Krian river. The path lay through recently cleared land, on which the stumps of trees still stuck up in all directions. Plantains and Indian corn seemed to flourish remarkably well. A bridge formed by the trunk of a tree, felled so as to rest on either bank of the Salama river, leads into CHE KARIM'S village. He had promised to have guides and two or three coolies ready at his house in the morning, so thither we repaired accordingly; externally the dwelling in question is not more pretentious than most of the other houses in the village, being built simply of wood and *atap* (palm-leave thatch). I fulfilled my promise of paying the owner a visit, while waiting for the guides, who were as unpunctual as most Malays.

Sitting on a comfortable carpet spread in the narrow room, or verandah, which forms the front of most Malay houses, CHE KARIM and I discussed native politics to the accompaniment of some very good tea (the milk was Swiss, the biscuits English). The lower end of the verandah was gradually filled with Malays, and if I did not misconstrue certain whisperings and the agitation of a curtain before the door-way which communicated with the inner rooms, the ladies of the house were also interested spectators of the interview.

About five years ago, when Larut, the principal tin-producing district of Perak, was the scene of a desultory conflict between rival factions of Chinese professedly supporting rival Malay interests, CHE ABDUL KARIM emigrated with a number of his countrymen from Larut, where all mining operations were at a standstill, and sought a new sphere of industry. They found what they wanted at Salama, then unexplored, for the place, besides possessing valuable deposits of tin ore, has good soil and climate and easy water-communication with Penang. Mines were established, and a flourishing settlement soon sprung up. But with the restoration of peace and order in Larut early in 1874, there came fresh anxieties for the miners of Salama, for the neighbouring native potentates who had not troubled their heads about the place when it was undistinguishable jungle, took a deep interest in the prosperous mining district which was capable of contributing a handsome addition to the revenue of a Malay Raja in the shape of the customary royalty on the gross produce. Che Abdul Karim made haste to invoke the powerful protection of the Governor of the Straits Settlements, by whose influence the troubles in Larut had been brought to an end, and was thus able to keep his place and to reap the reward of his enterprise without molestation.

Mining at Salama, and indeed in all parts of the Peninsula, is carried on by the Malays and Chinese in a primitive way. The ore is generally found at no great distance below the surface, and, after being washed and freed from the surrounding earth, stones and sand, has the appearance of black shining sand or fine gravel.

The smelting furnace is built of brick or clay and is often protected outside by a casing of wood—rough upright posts placed close to each other and bound by rattan hoops. At the foot of it there is a small hole on one side, through which the molten metal finds its way into a hollow scooped in the ground. Charcoal, of which the surrounding forest yields any quantity, is the fuel used. A hollowed log in which a wooden piston coated with cock's feathers fits closely answers the purpose of bellows. The piston is worked backwards and forwards by hand, producing a double current of air, one for each motion. The draught reaches the furnace by a nozzle fixed in the side of the log about the middle. This ingenious contrivance is a Chinese invention, and is probably as old as Tubal Cain or the personage who corresponds to him in Chinese mythology. I have seen a somewhat similar arrangement for producing a continuous current of air in use in the forge of a Malay iron-worker in Perak. This consisted of two upright wooden cylinders about 2½ feet high placed side by side. A piston, similar to that described above, was worked perpendicularly in each by a man standing behind them. He grasped a handle in each hand and worked them up and down quickly, one rising as the other descended. Both cylinders communicated with the furnace by the same nozzle, and the effect seemed to be all that could be desired.*

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* This is the national Malay bellows. From the fact that it is found among the Hovas of Madagascar, it has been concluded that the colonization of that island was subsequent to the practice of the art of iron-working in the Eastern Archipelago. (*Peschel*, The Races of Man, 355; *Tylor*, Early History of Mankind, 215.) It is found also in India in the Khasi Hills, in the Kuki and Naga villages, and also in Arakan and Burma, in Sumatra, Java and Philippine Islands. (Journal Anthrop. Inst., 1880.)

But to return to the mines. When the furnace has been heated to the proper pitch, and every blast of the bellows is sending out flames from the charcoal piled high on the top and a sharp jet of fire from the small opening below, the head workman in the smelting house takes a shovelful of ore from a box and after the proper incantations to propitiate evil spirits deposits it on the top of the furnace. Another and another follow; the men at the bellows pull the long piston with redoubled energy and send showers of sparks flying about in all directions. Presently a thin stream, red and glowing like the fire within, commences to run from the hole at the foot of the furnace and one of the Chinese workmen, shading his eyes with his hand to protect them from the fierce glare, pokes away at the hole with a rod to assist the passage of the metal. More ore and more fuel are heaped on the furnace, the molten stream continues to pour, and the men at the bellows to tramp up and down their beat, the hollow into which the liquid metal falls becomes full, it is poured into moulds made in a bed of sand close by and is cast in slabs in which shape it is taken to Penang for sale.

In the East, as in the West, miners are the most superstitious of mortals. No iron implements or weapons may be taken into a Chinese smelting house under pain of the displeasure of the spirits who preside over smelting operations and consequent loss to the miner. At the mines in Larut, visitors, if they wish to descend, must take off their shoes, the *genius loci* having an antipathy to leather! Umbrellas are also forbidden within the limits of the workings.* The rites and ceremonies which have to be gone through before a new mine can be opened with any chance of success would occupy pages in description. Among the Malays no such enterprise would be undertaken except under the auspices of a *Pawang*, or wise man, whose professional familiarity with demons and spirits procures him the deepest respect of his countrymen and is also the source of a comfortable income.

Che Abdul Karim's relations with his miners are peculiar. Within the district in which he claims the sole right of mining, he clears from time to time a few acres of jungle and lays open the tract for intending selectors. Any one may select a spot and commence to dig for tin on condition that he sells all the ore obtained to the lord-paramount at a fixed price. The miner usually runs into debt with his landlord for the necessaries of life, during the infancy of his mine and until a vein of ore has been struck. In that case, the value of the ore, instead of being paid for in cash, is deducted from the miner's advance account. In fact the truck system flourishes in Salama as it does in most native mining districts, where the owner grows rich at the expense of the coolies by charging exorbitant prices for all the staple articles of food. But as the Salama mines are supported by borrowed capital, their profits are burdened with a ruinous rate of interest to Penang money-lenders.

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* The prejudices have, to a great extent, disappeared since British influence has been paramount at the mines in Larut, but a few years ago they were frequently the cause of quarrels and assaults.

The population of Salama seemed to be about two thousand.

It was getting very hot when MAT DAHARI, the Penghulu or headman of Ulu Salama, the village which was to be our first halting place, arrived with a few ryots. CHE KARIM's cordial "may thy journey be prosperous" was responded to by an equally cordial "may thy tarrying be peaceful," and then we filed out of the village. As the sun got higher it was a relief to get out of the clearings and to plunge into the shady forest. There was nothing new or striking about the scenery. The narrow path winding along between lofty trees and flanked on each side by a thick undergrowth of brushwood, palms, ferns and creepers might be matched in any State in the Peninsula, and probably in Ceylon, Sumatra and Borneo. Though the forest has many beauties, its density and stillness are depressing, and the general impression left on the mind after much jungle walking is one of monotony. We met no one during our first day's journey and saw little sign of man's presence, except here and there traces of charcoal burning and sometimes long lines of rollers by means of which some dug-out canoe fashioned in the jungle had been dragged down to the river; not a bird was to be seen or heard, except perhaps when the curious cry of the hornbill (*enggang*) broke the silence.

In the course of the day we crossed two streams, tributaries of the Salama—Sungei Kinalau and Sungei Rambutan. In the afternoon we reached Ulu Salama, a small hamlet near the foot of the mountains where the river takes its rise. The houses are on the left bank; there are well-grown cocoanut trees near them, a fact which shows that this little settlement is of much older date than CHE KARIM's villages. MAT DAHARI invited me to his house, and here, after a bath in the river, we proceeded to make ourselves comfortable. There was a herd of twenty or thirty head of cattle in the *kampong,* which their owners, Patani Malays, were taking to Ijuk and thence to Larut. Large fires were kept burning under the cocoanut trees all night to keep away tigers.

March 27th. After an early breakfast we started for Ijuk. The herdsmen and their cattle had preceded us, and my companions vowed that the beasts were stolen, or so much expedition would not be used in driving them off, but I believe that they took away the characters of the Patanis quite unnecessarily. The day's march was entirely through forest, and there was little in it to chronicle except the streams crossed. On leaving Ulu Salama we struck the Sungei Nur, which, owing to its windings, we had to cross three times. Further on we reached another stream, the Sungei Brah, which runs into the Sungei Mangkwang. The country is undulating and abounds in these little mountain streams which are feeders of the Salama and, therefore, more remotely, of the Krian. Sometimes the path disappeared and then we followed the bed of the stream. Walking in the cool water was a welcome change, except when the bottom was stony, on which occasions the men exhausted their most scathing invective on Perak roads and their authors. We halted for some time at an open glade on the Sungei Brah, which seemed to be a recognised resting place for travellers. Fragments of broken bottles gave unmistakeable proof of a previous visit of an European. They were perhaps relics of the Police expedition after ISMAIL, undertaken two or three months before. Leaving the Sungei Brah we crossed a low range of hills which is the watershed between the Salama and Ijuk rivers. The Sungei Lepong and the Sungei Trah, both tributaries of the Ijuk, were successively reached, and eventually, after crossing some open fields, the Ijuk itself. Wading through it we soon reached the house of WAN ABUBAKAR, the headman of the Ijuk valley. By this time it was 4 P.M., and as we had been walking since 7.30 A.M., and it was raining hard, we were not sorry to take possession of WAN

ABUBAKAR's *balei* (outer reception room). To be hungry, wet and dirty are physical conditions which the traveller in the Malay Peninsula must make up his mind to endure frequently. The distances between settlements have not been accommodated to the cravings of the inner man. To stop to cook may result in being late at the intended halting place, or in being overtaken by darkness and having to camp out for the night, so the only remedy is to acquire a Malay facility for eating whenever it is convenient, and during this expedition it was my usual custom to breakfast at 6 A.M., and to walk all day until the evening halt without further food.

WAN ABUBAKAR was a man of good Patani family, and slow, deliberate and carefully courteous in manner. His voice was low, his delivery measured, and his language almost pedantically pure. He did the honours of his house perfectly, insisted on adding a present of some poultry to the commissariat supplies and looked after the comfort of the men. Four Malay policemen detached from Larut were stationed at his house to keep up communication between this part of the country and British authorities in Perak, and I found here an elephant-load of rice awaiting my arrival. It had been sent at my request by Captain SPEEDY, the Assistant Resident at Larut, for it was impossible to ascertain whether fresh supplies of food could be procured in the interior of Perak. Poor PENDEK ("the short one"), a diminutive Mandheling Malay who was in charge of the elephant, was mysteriously murdered in Larut a year later; the motive was said to be jealousy, but never did man look less like a distuber of conjugal peace.

March 28th. WAN ABUBAKAR had incautiously promised in the evening that he would send an elephant or two to help in transporting our baggage over the pass (*Bukit tiga puloh tiga*, "the thirty-three hills") which leads from Ijuk to the Perak valley. But when morning came and all were ready for the road the unpleasant truth became apparent that no elephants were forthcoming. It was in vain that our host pressed us to remain at his *kampong* for a day or two while the stray animals were being caught. It was essential that no time should be lost, the baggage was divided among the men and we started at last. PENDEK and the Larut elephant laden with rice bringing up the rear. Our way lay at first through fields and clearings. As we approached the foot of the range the path was much obstructed by felled timber, and in some places, where the wood had been burned on the ground, was obliterated altogether. Indian corn and plantains, the first crops generally taken off new land by Malays, were growing luxuriantly, but their owners were invisible, probably from a fear of being impressed as baggage-carriers. At length the ascent was commenced. "The thirty-three hills" is the name of a pass, not of a range. The range runs nearly North and South; we were travelling from West to East. The pass follows the course of the river Ijuk to its source; a ridge, Bukit Kubu, is then crossed and the watershed of the Krian river is left behind. The streams further on run down to the river Perak. This is not the only pass where the Malays gravely assert that there are thirty-three hills to cross. To the East of Tasek in Province Wellesley there is a path over a low range of hills near the Kedah frontier by which Sardang, Mahang and Dingin (all in Kedah) can be reached. Taking this route once, on the way to Salama, I was informed that there were thirty-three hills to climb and thirty-three rivers to wade, but these obstacles resolved themselves into the usual ups and downs of a mountain path, which repeatedly crossed and recrossed a mountain torrent. The use of the number *thirty-three* is perhaps referable to a much more remote origin than the caprice of Malay peasants. Malay folk-lore is deeply tinged with Hindu superstitions, the survival of a worship which must at one time have been established in Malay countries, though Islamism supplanted it six centuries ago. The heavens of the Hindus are populated by 330,000,000 deities, though the origin of all is traceable to the three principal gods. Buddhism also affords instances of the use of the mystic number. Travellers in Japan will remember the temple of the 33,000 Buddhas. Ninety-nine, too, is a popular number. The river Dinding in Perak is credited locally with ninety-nine tributaries. Among Muhammadans there are ninety-nine names or epithets of God and the same number of names or titles of the Prophet.

On the way to Perak from Ijuk we failed to identify the popular number of hills in the pass. I took down the names of twenty-six, however, from a guide who seemed to have a name for every rock and tree he met with. BURTON (Pilgrimage to El Medinah and Meccah) mentions the ingenuity shown by the Bedouins in distinguishing between places the most similar, and says that it is the result of a high organisation of the perceptive faculties, perfected by the practice of observing a recurrence of landscape features few in number and varying but little among themselves. The same faculty is to be found among Malays. They name localities after little peculiarities, hardly recognisable except by a practised eye; and on a frequented route, even through forest or on a river, the names often follow each other in such rapid succession that the traveller puts up his note book in despair.

We reached at about 2 P. M. a spot near the top of the pass which seemed by the presence of a rude hut and traces of fires for cooking purposes, to be the usual halting place on this route. The Ijuk, diminished to the proportions of a little mountain stream, is here seen for the last time. Beyond lies the ridge which marks the watershed. As the men came up, one after another, several lagging behind, and all more or less knocked up, it became evident that it would be unwise to attempt to push on to Tampan in one day as we had hoped to do. The approach of rain decided me to camp where we were for the night. A second hut was hastily improvised and roofed with a waterproof sheet. We were hardly under cover when the rain came down in torrents and all annoyance at the delay vanished before the reflection that our discomfort would have been increased tenfold if we had gone on.

Rest and food had an exhilarating effect upon the men, who huddled together under the scanty shelter of the huts and enlivened the evening by relating all sorts of adventures, the point of the stories generally being the perfidy of Perak Malays, or the iniquity of Malay Rajas. Some were going to Perak for the first time, others were old acquaintances and had travelled with me frequently before. To some of them the fame of former exploits had attached nicknames by which they were known to friends and admirers. MAT LINCHIN or *Slippery Mat* was one of these, but whether he had earned his title in eluding private enemies or escaping from the officers of justice, I cannot say. Another was MAT SALEH *Lima Puloh* (fifty) and this was the history of his nickname. He and some of his neighbours had a dispute once upon a time about a piece of land. MAT SALEH was in possession, and defied any number of rival claimants. These took counsel together, and, with friends and sympathisers to the number of fifty, went off one day to surprise their opponent. They found him on the land in question engaged in some agricultural pursuit; his wife was also there helping him, and between two posts swung the cradle of the baby who, it was natural to suppose, could not well be left at home. The brave fifty advanced with shouts and threats looking on the land as already theirs, but MAT SALEH instead of flying peacefully rocked the cradle. No sooner had the first of the half hundred put his foot across the boundary than the anxious father put his hands into the cradle and lifted out, not a Malay baby, but a mighty blunderbuss with which he threatened to do for the first man who trespassed on his ground. The fifty aggressors, so the story ran, retired incontinently, none wishing to test the sincerity of the threat. "Therefore," said the historian of the chronicles of this village hero, "was MAT SALEH called 'Fifty,' because fifty men went up against "him and returned without having accomplished anything!" HAJI ABUBAKAR, the headman of my party, deserves a paragraph to himself. He was a good specimen of the native lawyer and politician (I was nearly saying *agitator*, but well-to-do Malays are too imbued with Muhammadan solemnity of demeanour to agitate), one of a class created by English civilization and law courts. On the passive cunning of his race, many years of intercourse with Europeans and of loitering in the passages and verandahs of the Colonial Courts have grafted much worldly wisdom and not a little familiarity with business. A journey to Mecca gave him a title and a turban, and added polish to his manners. He had a fluent tongue and a lively imagination, knew the weaknesses of his countrymen well, and was not slow to turn them to his own pecuniary advantage; finally, he was one of the most original and entertaining companions I ever met with among Malays, though, I fear, he was not burdened with too much principle. "In base times," says Lord BACON, "active men are of more use than virtuous!" LEBBY ABDUL MANAN was the Imam of the party, and led the devotions when any one could be persuaded to pray with him, which, I am afraid, was not often; with the Malay love for abbreviation, his friends generally spoke of him as LEBBY NAN. So MUHAMMAD becomes MAT; OSMAN is shortened to SMAN; and SULEIMAN is barely recognisable in LEMAN and sometimes MAN. The only others of my companions, whom I need mention by name, are Penghulu SALAM, a sturdy little Patani Malay, who was headman of a village in the Krian district; DEMAN, a Perak Malay, who had joined me at Kwala Kangsa some months before; and MUSTAN, valet, cook and cashier, a Muhammadan of Indian descent, who lost a hand by some gun-accident, and yet managed to get on as well as most men do with two. The temperature at Teratah Dagong, the site of our camp at the top of the pass, was pleasantly cool, and the consoling thought that our next halt would be on the banks of the Perak river was conducive to sound slumber, even under less comfortable conditions.

March 29*th*. Soon after seven o'clock A.M. we were breasting the steep ascent which leads to the top of Bukit Kubu. Then began the descent on the eastern side of the range, which was easy work compared with yesterday's climb. Lofty trees obstructed the view on all sides, and, though we were travelling over high ground, not a glimpse of the surrounding country could be seen. About midday we reached the foot of the range, and emerging from the forest found ourselves at a small *kampong* called Batu Berdinding inhabited by Patani peasants. The headmen of this and two other villages were waiting here to receive me, notice having been sent to them from Ijuk. While I was waiting for some of the men who had lagged behind, the natives of the place related the circumstances under which the Chief, called Sri Adika Raja, one of the eight Perak Chiefs of the second rank, had met his death at this village two months before. I was shown the house in which he was sitting when shot by CHE KARIM's men. It had been left uninhabited ever since, for the Malays are very superstitious and often believe a place where a man has met a violent death to be haunted by his spirit. The Sri Adika Raja was in the neighbourhood of Kwala Kangsa when the headquarters of the Indian column first reached that place in December, 1875. In company with the Orang Kaya Besar, one of the four Chiefs of the first rank, he fled up the river immediately on the arrival of the troops, and remained in hiding in Ulu Perak until the arrival of Sultan ISMAIL in that part of the country, when both Chiefs joined their fallen master. The Sri Adika Raja was at Batu Berdinding impressing the Patani peasants as labourers for the purpose of closing the pass to Ijuk by felling trees across the path, when he was surprised and killed by the scouts of the police expedition already mentioned. After this collision with the natives, the Police fell back on Teratah Dagong and the main object of the expedition, the capture of ISMAIL, was abandoned.* The natives declared to me that the closing of the pass had no hostile signification, but was intended to prevent the escape of the Sultan's elephants, some of which belonged to the Ijuk district.

After an hour's rest at Batu Berdinding, all my followers having come up, we resumed our march to Kota Tampan under the guidance of the friendly Patani Penghulus. A good path led in a south-easterly direction through fields and *kampongs*, the Perak river being still shut out from view by a low ridge which gives the name Batu Berdinding ("the rock which forms a wall") to the locality. The grave of the unfortunate Sri Adika Raja and a house belonging to our late host, WAN ABUBAKAR, at Bangul Blimbing, were the only objects of interest pointed out to us. Kota Tampan, which we reached in the afternoon, is a small hill on the right bank of the Perak river, the value of which as a strategic position in Malay warfare is well known to the Ulu (up-country) Chiefs. It has often been stockaded and held by hostile parties in the little wars which Malay Chiefs wage with each other, but had never, I believe, been reached by any European before my visit. On the land side, the approach to the hill is hidden by thick brushwood, or protected by a little stream, Ayer Tampan, which runs into the Perak river just below. On the top of the knoll I found a neat little hut erected inside a bamboo stockade overlooking the river. A flight of rough-steps cut in the steep bank led down to the water. The fort was occupied by a number of Mandheling men under one Jah Desa, who had established himself here immediately after the Batu Berdinding affair above related. Supplied with money, arms and ammunition by the Assistant Resident at Larut, he had secured this outpost for the British authorities, and was warmly supported by the Patani inhabitants of the neighbouring districts, who welcomed protection from the exactions of Perak Chiefs.

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* It was reported on their return that the Police expedition had captured ISMAIL's seventeen elephants, which, however, had somehow escaped from their captors! The Malays on the spot assured me that no such capture had been made, or any elephants seen by the force. It was officially reported, too, that PANDAK INDUT (one of the men charged with the murder of Mr. BIRCH) had been killed; but PANDAK INDUT was captured several months later, and was subsequently executed for the murder. It would be unnecessary to refer to the elephant story, but for the fresh authority given to it by the gallant author of "Sarong and Kris" (pp. 396, 405) who must have been misled.

The view up-stream from Tampan is lovely. The broad, shining river stretches away in the distance till it seems to reach the background of the picture, ranges of lofty wooded hills. When I first saw it, the afternoon sun was giving full effect to the contrasts of light and shade, and the shadows cast by the tall trees on the right bank only brought out in greater relief the clear outlines of purple mountains far away. Not a habitation was to be seen, no sight or sound, beyond our own little encampment, betokened the presence of man. In the fore-ground the smooth surface of the water was broken by a few rocks against which the current spent itself fruitlessly. The country seemed fresh from the hands of nature and still unsullied by the touch of mankind, and yet a glance round at the scene on the bamboo floor of the hut, where Malays and their weapons and baggage lay scattered about in picturesque confusion, was quite enough to dispel the illusion.

When it was cool enough, boats were procured, and, with a few men, I paddled up to the rocks in mid-stream where we bathed, and some of the more devout said their evening prayers. Then we returned to the Mandheling stockade, where culinary operations were in full swing. Haji Abubakar, whose love of good living is strong, announced piously that, please God, he intended to rest to-morrow and taste Patani buffalo, a sentiment which seemed to command universal acceptance. The only stranger who visited us was one Dolah, Penghulu of a Perak village called Beah, lower down the river. He was inquisitive as to our numbers and intentions, probably in the interests of the Kota Lama Malays, who, though scattered by the destruction of their villages, were hostile and ill-disposed. He informed us that Raja Muda YUSUF was at Chigar Gala organising fishing operations on a large scale.

March 30th. After four days of incessant tramping through jungle, it was a relief on getting up in the morning to remember that there was to be no march to-day. Some of the men set to work to improve our temporary quarters. The steps leading down to the river were rendered safe, and a bamboo bedstead for myself was constructed under the direction of Penghulu SALAM. Indoors letters were written for transmission to Kwala Kangsa under the charge of men of the Mandheling garrison, who were waiting below in a long canoe. Mine were to let the persons most concerned in the success of the expedition know that we had reached the Perak river, but the Haji's correspondence was much more practical, being in fact an order for sugar, tobacco, opium, and other delicacies of which the chief caterer stood in need. This was a day of visits. Datoh AMAR, the Penghulu of Tampan, was the first to arrive and made himself acceptable by bringing a buffalo and some rice, which he presented to me. Most of the Malays of this part of Perak are Patani men, and are honest, quiet, and fairly industrious. Some have been settled here for generations, others are recent immigrants from the other side of the border. They dislike the Perak Malays, by whom they have been systematically oppressed and misgoverned. Datoh AMAR and his Patani brethren had some experience of the acquisitive propensities of Perak Chiefs while ISMAIL was encamped in this neighbourhood, and he groaned as he related the exactions of the Sultan's followers.

I had been making enquiries on the previous day for guides to the Patani frontier, and to-day when most of the men were occupied in the interesting task of cutting up and distributing buffalo meat, JAH DESAH mysteriously introduced a man who was willing, he said, to take me to Maharaja LELA's retreat.

ETAM was a thorough specimen of the Malay freebooter. According to his own account of himself he had made several parts of the country too hot to hold him, and he spoke of the crimes he had committed with a modesty and candour hardly to be expected from one who so evidently excelled in his own particular line. He was a big man, darker than the average Malay, with a thick moustache and a strong Patani accent. He was naked from the waist upwards, but for a handkerchief knotted round his head, and he deposited a musket outside the door as he entered with a glance round to make sure that the avenger of blood was not one of the company. Then we proceeded to business. ETAM had lately been up to the Patani frontier, and now informed me that since the date of my last information Maharaja LELA had shifted his quarters from Kwala Piah to a place called Banai, further up the river, and had now probably crossed the frontier. Nothing could be finally settled at once, so ETAM was left to ponder for another day over his own plan for the capture of LELA, which was simply to lie in wait for him, and to shoot him with three golden bullets which a confiding Englishman was to furnish for the purpose. Other visitors soon thronged the bamboo floor, for the news of the white man's arrival had evidently spread rapidly. Datoh TUN LELA SETIA (commonly called TOH TÛN), the headman of Lunggong, a neighbouring village, and an old Malay from Tumulung with the Siamese title of Mengkong, were the chief of these. The latter wore a striped silk jacket, which, in virtue of his official position, he had received on the occasion of some festivity in Siamese territory, where changes of raiment are still bestowed on those "whom the king delighteth to honour." Another visitor who deserves mention was IPUT, a Burmese, who gave the following account of himself:—Thirty years before, he had sailed from Rangoon in a native craft bound for Penang. She was driven out of her course in a storm and was wrecked on the coast of Perak, where IPUT and one or two companions landed. They wandered for ten days without falling in with a habitation, and had to support life as well as they could on such leaves and fruit as the forest supplies. When they were almost dead from exhaustion and fatigue they reached the district of Kinta, and were kindly received by the natives. There, in process of time, the narrator married a daughter of the soil and adopted her country and religion. He had not seen a white man since he had left Rangoon thirty years before. He said that he had forgotten his native language but bared his legs, and showed his tattooing in evidence of his Burmese birth.

That evening was enlivened by a second visit from the Mengkong, who, having got over his shyness at the presence of so many strangers, became most friendly and communicative. His stories of the Sakai tribes in the interior were as new to the Province Wellesley men as they were to me, and we sat listening for hours to descriptions of curious customs and wonderful adventures, traditions of fabulous mines guarded by the wild tribes to which no Malay can gain access, and tales of Sakai medical skill and familiarity with the occult sciences. I puzzled the old man not a little by exhibiting a map of Ulu Perak (prepared a month or two before at Kwala Kangsa from native description) from which I read off the names of *kampongs*, hills and rivers never yet visited by any European. I have an idea that he believed it to be directly referable to one of the many "Sheitan," whom the English have at their command.

March 31*st*. We had cultivated friendly relations with the people of the land, we had eaten buffalo and were satisfied. But there was one thing I wanted to do before we set our faces northward, and that was to visit Jambai which had been the temporary refuge of the old Sultan (ISMAIL) and his patriarchal following of women and slaves. Another day's detention was unavoidable, as ETAM and his friends had not yet joined us, and I was expecting visits from some Perak Chiefs who were reported to be coming in to see me. So this day was devoted to sight-seeing. Sending on some of the men on foot along the river bank, I started up the river in a dug-out canoe poled by a Malay in the bow and steered by another in the stern. Haji ABUBAKAR was in another, assuming vast importance on the strength of having tempted the perils of the rapids once before, and explaining the *modus operandi* as if he had originally designed the rapids of the Perak river for his private pastime.

The *anak jĕram* (children of the rapids), as the boatmen of this part of the world are called, standing in the bow, took us into midstream with a few vigorous strokes of their light bamboo poles, and as we glided along against the current, I questioned the steersman about names and localities. He was to the full as fruitful in proper names of the places as my guide on the "thirty-three hills." Every pool, rock, bend, eddy had its title as my note-book bears witness, but they are not worth transcribing here.

Troubled water betokened that we had commenced the passage of the rapids called Jeram Kling, and the exertions of the polers were redoubled. Every effort was required to keep the head of the canoe against the stream and nothing but marvellous intimacy with the different passages could have kept us clear of the rocks over which the river was bubbling and boiling.

Evidence is not wanting that the country about here was at one time more thickly populated than it is at present. A grove of fine old *durian* trees on the left bank and a fringe of lighter green in front of them where the bamboos bent gracefully over the water, told of former cultivators, victims or fugitives, perhaps, in one of the unchronicled wars of former years. Here Datoh SANHALU, the grandfather of the late Sri Adika Raja, once lived and ruled, and a grim memorial of departed power, the *batu pembunoh* (execution rock), was pointed out further on, on the opposite bank. But it was in vain to ask for stories of naughty wives, incautious lovers, or faithless slaves who may have perished here. The silent river itself could not more effectually conceal all evidence of sins and sinners than the mist of years their memory. Jambai, too, was empty and desolate, a few charred remains of ISMAIL's huts, which had been burnt after his departure by the Salama men, and the deep footprints of his elephants in the sand being the only traces left of his sojourn. Yet Jambai was once the abode of a celebrated family, if Perak legends have any foundation, and I affirm that if the following story seems uninteresting in its English dress, it is because the adjuncts of open air and Malay scenery are wanting.

CHE PUTEH JAMBAI and his wife were very poor people, who lived many generations ago at Pulo Kambiri on the Perak river. They had so few clothes between them that when one went out the other had to stay at home.* Nothing seemed to prosper with them, so leaving Pulo Kambiri, where their poverty made them ashamed to meet their neighbours, they moved up the river to the spot since called Jambai. Shortly after they had settled here CHE PUTEH was troubled by a portent which has disturbed the slumbers of many great men from the time of Pharaoh downwards. He dreamed a dream. And in his dream he was warned by a supernatural visitant to slay his wife, this being, he was assured, the only means by which he could hope to better his miserable condition.

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* The solar myth is plainly recognisable here. The husband and wife who are not seen together, but one of whom remains concealed when the other comes out, are evidently the sun and moon. I have heard the same incidents introduced in legends in other parts of Perak.

Sorely disturbed in mind, but never doubting that the proper course was to obey, CHE PUTEH confided to his wife the commands which he had received, and desired her to prepare for death. The unhappy lady acquiesced with that conjugal submissiveness which in Malay legends as in the "Arabian Nights" is so characteristic of the Oriental female when landed in some terrible predicament. But she craved and obtained permission to first go down to the river and wash herself with lime juice. So taking a handful of limes she went forth, and, standing on the rock called Batu Pembunoh she proceeded to perform her ablutions after the Malay fashion.* The prospect of approaching death, we may presume, unnerved her, for in dividing the limes with a knife she managed to cut her own hand and the blood dripped down on the rocks and into the river; as each drop was borne away by the current, a large jar immediately rose to the surface and floated, in defiance of all natural laws, *up-stream* to the spot whence the blood came. As each jar floated up, CHE PUTEH's wife tapped it with her knife and pulled it in to the edge of the rocks. On opening them she found them all full of gold. She then went in search of her husband and told him of the treasure of which she had suddenly become possessed. He spared her life, and they lived together in the enjoyment of great wealth and prosperity for many years. Their old age was clouded, it is believed, by the anxiety attending the possession of a beautiful daughter, who was born to them after they became rich. She grew up to the perfection of loveliness, and all the Rajas and Chiefs of the neighbouring countries were her suitors. The multitude of rival claims so bewildered the unhappy parents that, after concealing a great part of their riches in various places, they disappeared and have never since been seen. Their property was never found by their children, though, in obedience to instructions received in dreams, they braved sea-voyages and went to seek for it in the distant lands of Kachapuri and Jamulepor.

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* Limes are used in Perak, as we use soap, when a Malay has resolved on having a really good "scrub." They are cut in two and squeezed (*ramas*) in the hand. In Penang a root called *sintok* is usually preferred to limes. When the body is deemed sufficiently cleansed the performer, taking his stand facing the East, spits seven times, and then counts up seven aloud. After the word *tujoh* (seven) he throws away the remains of the limes or *sintok* to the West saying aloud, *Pergi-lah samua sial jambalang deripada badan aku ka pusat tasek Paujangi.* "Misfortune and spirits of evil begone from my body to the whirlpool of the lake Panjangi!" Then he throws (*jurus*) a few buckets of water over himself and the operation is complete.

The lake Panjangi is situated in mid-ocean, and its whirlpool most likely causes the tides. All the waters of the sea and rivers are finally received there. It is probably as eligible an abode for exercised spirits as the Red Sea was once considered to be by our forefathers.

Several places near Jambai connected with the legend of CHE PUTEH are still pointed out; at Bukit Bunyian the treasure was buried and still lies concealed. A deep gorge leading down to the river is the ghaut down which CHE PUTEH's vast flocks of buffaloes used to go to the river. Its size is evidence of the great number of the animals, and, therefore, of the wealth of their owner. Two deep pools, called respectively Lubuk Gong and Lubuk Sarunai, contain a golden gong and a golden flute which were sunk here by CHE PUTEH JAMBAI. The flute may sometimes be seen lying on one of the surrounding rocks, but always disappears into the depths of the pool before any mortal can approach it. The treasures of Lubuk Gong might before now have passed into human possession, had it not been for the covetousness of the individual selected as their recipient. A Malay of Ulu Perak was told in a dream to go and fish in the pool of the gong and to take a pair of betelnut scissors *(kachip)* with him. He was to use the *kachip* immediately on being told to do so. Next morning he was at the pool early, and at his first cast hooked something heavy and commenced to draw it up. When the hook appeared above water, there was a gold chain attached to it. The lucky fisherman them commenced to pull up the chain into his canoe and hauled up fathoms of it, hand over hand, until the boat could hardly hold any more. Just then a little bird alighted on a branch close by and piped out a couple of notes which sounded for all the world like *kachip*. The man heard, but he wanted a little more and he went on hauling. *Kachip*, said the bird again. "Just a very little more," thought the fisherman, and he still continued dragging up the chain. Again and again the warning note sounded, but in vain, and suddenly a strong pull from the bottom of the pool dragged back the chain, and before the Malay had time to divide it with his tweezers, the last link of it had disappeared beneath the waters. A warning to all persons guilty of avarice and covetousness! The pools of the gong and the golden flute still, for ought I know to the contrary, preserve their treasures. Time pressed, and we did not seek to explore their depths.

While at Jambai I was visited by KULUP MOHAMED (a nephew of the Panglima Kinta), who was on his way to Tampan with several followers to see me. At his invitation, I made the return journey down-stream on his bamboo raft. The centre of the raft, which was of an oblong shape, was occupied by a raised bamboo platform walled on three sides and roofed like a hut. Inside, comfortable mats were spread, handsome spears and krisses were slung to rattan loops on the walls and roof, and a neat little tray containing pipes, a lamp and a small horn box of *chandoo* proclaimed that my host indulged a weakness for opium. Two men, squatted in the forepart of the raft just in front of the little stage on which we sat, plied their paddles lustily, and a third between them wielded a pole with marvellous activity. Behind, two or three more with paddles or poles worked incessantly to keep the raft straight with the current, yelling directions of all kinds to their brethren in front, for to shoot a rapid broadside on would be an experiment attended with several inconveniences and some little danger. One brawny fellow in front of me got literally red with his exertions in spite of his brown skin, when we commenced at last to slide down a long reach of troubled water perceptibly out of the horizontal. The raft buried itself under the surface, leaving dry only our little stage, and the whole fabric shook and trembled as if it were about to break up. Yelling "*Sambut, sambut*" (Receive, receive) to the spirits of the stream, whom KULUP MOHAMED was propitiating with small offerings of rice and leaves, the panting boatmen continued their struggles until we shot out once more into smooth deep water and all danger was over. "Isn't he like a buffalo?" said KULUP MO-

HAMED, pointing to the broad back and muscular neck of my brawny friend. So we parted with Jeram Kling.

The raft was moored by the steps below the stockade at Tampan, and our new friends were admitted to a share of the rice and buffalo meat of the camp. At night KULUP MOHAMED came up to the hut and told me what he knew of affairs in Ulu Perak. Sayyid MAHMUD (*Orang Kaya Besar*) was, he said, at Tumulong, not very far off, and anxious to come in and be friendly, if sure of his reception. Maharaja Lela was said to be at Kwala Kendrong, on the other side of the Patani frontier, where no Perak Malays need hope to follow him, for KULUP MOHAMED and his men had been turned back from the border. Encouraged by the reward offered by Government, they had, it seemed, been watching the proscribed Chief in the hopes of finding means to earn it. I sent civil messages to Sayyid MAHMUD, and accepted, not without some misgivings, the offer of KULUP MOHAMED to accompany me up-country with his men.

April 1st. The first thing I encountered was the familiar face of an old Malay of Kubang Boya where the Larut Field Force had encamped at one time. PANDAK KETAH was distinguishable above his fellows by a total absence of teeth, and a habit of opening his mouth very wide at the conclusion of each sentence, as if to punctuate his remarks. Furthermore, he was perhaps more shameless in asking for small loans or presents than the generality of his countrymen. He was the bearer of a letter from Captain SPEEDY to the Orang Kaya Besar, whom he hoped to take back to a disconsolate wife and family at Kwala Kangsa. He was fed and speeded on his way, but an application for a small donation of three dollars was mildly but firmly refused.

Lunggong is a village about five miles to the North of Tampan, but, unlike the camp which we were quitting, it is at some distance from the river. It nestles under the lee of some low limestone hills, a curious mixture of white cliff and green foliage.

Reinforced by seven Mandheling men, whose service JAH DESA pressed upon me, we commenced our march northward. Delay was still unavoidable, as it was desirable to have a good understanding with Sayyid MAHMUD before leaving him in our rear, but at all events Lunggong was one stage in the right direction, and I had promised Datoh Tûn to be his guest.

The Penghulu must have borne testimony to the peaceable intentions of our party, for I observed none of that panic on the part of women and children which I had sometimes unwittingly caused in Perak hamlets. I am reluctantly compelled to bear witness that the ladies whom I saw at Lunggong were not one whit better looking than the specimens of womanhood whom I had seen from time to time in other parts of the country. Kota Lama and Kampar have the reputation of producing the best favoured damsels in Perak, but to the Western imagination it seems that even those happy spots have earned their fame too cheaply.

While a house was being prepared for my reception, and while Mastan looked on in a superior kind of way as much as to say "Do you really expect my master to sleep here?" the Penghulu invited me into his house. Various elders were introduced, and the politest of small talk was interchanged for a time. Presently refreshments were served, consisting of bullets of dough in a molten sea of brown sugar. My host and his brother, with true Malay hospitality, shared this delicacy with me, no doubt for the usual unspoken reason—to prove that no poison was to be feared. I was glad to fall back on some excellent plantains and to leave the *bubur* to those more capable of appreciating it.

It was all very well to lie *perdu* in a hammock in my new quarters all the afternoon, but the villagers were not to be cheated in that way, and when with one or two "faithfuls" I started in the evening to bathe in a little stream which flows past the *kampong*, the whole population turned out to assist. To attend another to the bath is a polite attention among Malays!

Kulup Mohamed brought unsatisfactory accounts of Sayyid Mahmud. The latter, so far from meeting me at Lunggong, as I had reason to hope he would do, had written to say that illness detained him at Tumulong. It was time to settle definitely what our movements were to be, without further reference to this man, so I told my people to be ready to march on the morning of the 3rd. The neighbouring Penghulus mustered strong in our hut that evening, each with his grievance. One had been squeezed and pillaged by CHE KARIM's men in January; another had relatives in captivity at Salama, and there was a general wail over the exactions of the Perak Malays of Chigar Gala, whose devices for extorting supplies of rice from the Patani planters seemed to be conceived with more talent than honesty. I could do little for them then, but promised enquiry and redress at some future time.

ETAM unfolded the details of the route we were to pursue, and promised the services of three other guides and some coolies. So the day ended hopefully, and lighted by the Mandheling sentry, I picked my way over the bodies of sleeping Malays to my hammock.

It requires practice to be able to sleep in a Malay hut of the humbler sort if the lodgers be numerous and the entertainer's family large. All kinds of sounds conspired to "murder sleep" on this particular night, a middle aged *bourdon* snore imported, I think, by our own party, an intermittent infantile wail, a purely local production, and expostulation, coaxing at first but ending in wrath, of sleepy matrons; then somebody got up in the middle of the night and said his prayers aloud, and the man on guard crooned little songs to himself. Never was daylight more welcome.

April 2nd. Detention at Lunggong being unavoidable, the only thing to do was to see something of the country; the people of the place took me in the morning to Bukit Kajang, the limestone range which had attracted my attention the day before. These limestone hills occur in several parts of Perak and are generally honey-combed with caves and peopled by bats. We had to pass through a belt of low dark jungle, where everything was very damp and earthy, before reaching the foot of the hill and the mouth of the first cave. The latter was not of great extent, but a number of narrow dark passages branched off from it. In exploring these, our torches set in motion dozens of bats, which flitted along the low galleries just over our heads. The Malays pointed out one or two curious stalagmites, which they had honoured with names. One, I remember, bore a rough resemblance to the shape of a crocodile.

Then we went higher up the hill to a second range of galleries bearing the poetical name *Goah Putri*, or the "Cave of the

Princess." It was easy to appreciate here the imagination which had discovered in beautiful stalagmites, fashioned by ages in the likeness of drapery, the *kalambu*, or bed-curtains, of the invisible lady. They reached nearly from the floor to the arched roof where stalactites hung to meet them. Close at hand was a small chamber known locally as the bathing-apartment, in which a step led up to a bath formed in the rock. I almost wondered at not finding the looking-glass or other toilette necessaries of the tenant! But such a discovery would have involved a search for the owner at the cost of unknown delay to the expedition. I know a Malay Raja who spent many days once in searching for some fair spirit in the mountains of the interior of Kedah, guided only by the report of some ryots who had disturbed her at her toilette besides a stream. I think they brought back a magic comb to witness if they lied.

Chinese come to Malay countries and ruin by their prosaic commercial habits all the association of caves with princesses and other agreeable ideas. These caverns are carpeted with the article of commerce known as *tahi kalawa*, guano, the droppings of innumerable bats. In connection with caves, the Chinaman knows of nothing more ethereal than bats' dung!

Penghulu DOLAH and some of his friends were to have met us at the caves, but they did not appear, and we returned to Lunggong. There we found out the cause of their failure in their engagement. Even in this secluded district there were to be found men capable of carrying out a housebreaking job in a fairly workmanlike manner, and it seemed that a house had been robbed the night before in the most civilized way in the world. The discovery of the loss and the subsequent search had detained our friends. I only mention this incident, because we were instrumental in arresting the offenders afterwards.

Two Sayyids of Chigar Gala to whom I had written (at the entreaty of Haji ABUBAKAR who was tired of walking) asking for the loan of two elephants, appeared to-day. They related with much *empressement* how they had hastened from their village at my call, only too honoured at being asked to lend their beasts. But where were the elephants? Alas! did not the Tuan (Master) know that this was the *ninring* * season, and that all the male elephants were *gila?* Allah! Such a misfortune! Hardly had the descendants of the Prophet got one stage beyond their village than their elephants strayed into a herd of wild ones, and if it pleased God they might be caught again in a week! I was sufficiently versed in the guile of the Perak Malay to know how much to believe of this story, and though I dismissed them civilly, I was not at all surprised to hear, after my return to Kwala Kangsà a month later, that these two rogues had left their elephants at Beong when they came on to see me, and rejoined them there on their return!

The day was spent in TOH TÛN's house, and the only important event was the receipt of a piece of information about one of the proscribed offenders of whom we were in search, which rather surprised me. It leaked out through some of the Malays in the place, who had made friends with my men, that SI TUAH, one of the persons mentioned in the Governor's proclamation, had fallen into the hands of CHE KARIM's men after ISMAIL's flight from Jambai. They had scoured the country round Jambai for two or three weeks, and had picked up several slaves, chiefly women. TUAH had successfully concealed his identity, so said my informants, by giving his name as UNTONG, but before he had been taken over the hills to SALAMA, his master, Maharaja Lela himself, had offered to pay thirty dollars to the people in whose village TUAH was detained if they would bring about his escape. The man was said to be still in captivity at Salama, with other slaves.

JAH DESA had sent me a letter that morning warning me that a noted robber, named RAJA ABBAS † with five companions was out in the district South of Tampan; his messenger took back from me a letter, written in Haji ABUBAKAR's most flowing Malay, asking CHE KARIM of Salama, to send to Kwala Kangsa, to await my return, the person of SI UNTONG, said to be a captive in his village.

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* *Ninring*, a kind of fruit. The condition, called *musth* in India, to which the male elephant is subject periodically is attributed by the natives of Perak to this fruit, which, they say, is greedily eaten, when ripe, by elephants.

† Raja Abbas was a freebooter of Bugis origin, but a native of Krian. He had escaped a few years before from the Penang Prison, where he was confined on a charge of gang-robbery and murder. He was eventually killed (in 1876) resisting an attempt to capture him.

April 3rd.—A wizened little old man named ABDUL RAOF, a messenger from KULUP MOHAMED, arrived early in the morning with the news that Sayyid MAHMUD (Orang Kaya Besar) was on his way to see me. Shortly afterwards he arrived, attended by KULUP MOHAMED and the old Mengkong of Tumulong, and followed by a string of spear-men and hangers-on. He was elaborately dressed in a green silk jacket flowered with gold, and was obsequiously addressed as "Tunku" by all his attendants.

The interview which followed took place in the Penghulu's house. Sayyid MAHMUD professed the utmost friendliness, said that as long as Sultan ISMAIL had remained in Perak he had felt bound to follow him, but that since the ex-Sultan had passed over into Kedah, he was free to bestow his political allegiance elsewhere. He spoke feelingly of the distress which the fugitives in Ulu Perak, himself among the number, had suffered during ther flight, in consequence of the scarcity of provisions. Various agricultural occupations were taking him, he said, up to the North, his people having settled temporarily near Jeram Panjang ("the long rapids"), so he could not accept Captain SPEEDY's invitation to go to Kwala Kangsa. This was an opportunity of avoiding several days' marching, which did not escape Haji ABUBAKAR, and at his suggestion it was arranged that he and one or two others should accompany Sayyid MAHMUD in his boat up the river and rejoin me at Kwala Kendrong. Then, with many speeches of a reassuring nature to my new ally, and many farewells to TOH TÛN and the Malays of Lunggong, I left their hospitable *kampong*. The order of march was much the same as it had been between Salama and Tampan, the men having to carry their rations and cooking-pots besides their arms, but our numbers were augmented by five guides and three coolies (Patani Malays) and the seven Mandheling men from the Tampan stockade whom I have already mentioned. The path which we followed leads in a N. W. direction through the *kampongs* and *padi* fields of Gelok and Sumpitan. All the inhabitants were in the fields busy with the *padi* harvest, and the houses stood empty, a fact which seemed to the Province Wellesley men to speak volumes for the honesty of Patani Malays. Sumpitan boasts of a tin mine, which is worked by a few Chinese, but I did not see it, for we crossed the Sumpitan river far below the workings. After leaving Sumpitan, cultivation ceased, and the rest of the day's journey was performed through forest. Ayer Labu, Bukit Sirai, Ayer Ninring and Siro Talak are the names of localities which we successively passed, the last-named being a kind of "salt-lick" much resorted to, according to the guides, by wild animals, a fact to which abundant footprints bore testimony. The attraction seemed to be earth of a low mound which was scratched up or otherwise disturbed in several places. Elephant tracks were numerous. In the afternoon we camped at a stream called Ayer Membalik. My hammock was slung between two trees, and above it a water-proof sheet stretched over a line and tied down to pegs in the ground formed an excellent substitute for a hut. The stream was dammed up to make a bath, and while some of the men rapidly improvised a hut of sticks and branches, others lit fires and commenced cooking operations. The only drawback to enjoyment was the persistent assault of a small kind of bee called by the Malays *peningat*, "the stinger," or *apit-apit*, a nest of them having been disturbed incautiously just after we had made ourselves comfortable.

The regular camping ground for travellers between Perak and Patani used to be, the guides informed me, at Ayer Bah, a little further on, but this place has a bad name, owing to a tragedy which occurred there a few years ago. A Malay and his wife and child, who stopped there one night, were surprised by a tiger which sprang in among them as they sat round their camp-fire and carried off the woman. The man ran away, and the child, left to itself, wandered into the forest in search of its parents. In the morning, when the father returned with assistance, the child was nowhere to be found and was never recovered. The spot is now shunned, and no one ever camps there.

This and other stories served to pass an hour or two after darkness had set in. The stillness in the forest was intense, the only sounds being the occasional call of an argus pheasant or the cry of the *wah-wah* ape.

April 4th.—This day's march began and ended in the forest, and we did not see an inhabited house or meet a human being all day. The main route between Perak and Patani is nothing but a track through the jungle and the Semang tribes and wild animals, the rightful owners of the forest, seemed to be little disturbed by travellers. Frequently during the day, my attention was called to traces of the Semangs; now it was a path or a small clearing, now it was a hole dug at the foot of a tree from which an esculent root had been taken, and so on.

Shortly after starting, we passed Ayer Bah, the scene of the tiger story which had been related the night before, and later in the day we made a short halt at Sungei Kenering. For the rest of the day, we followed this river upstream, crossing it and recrossing it repeatedly, when a short cut could be made and a long detour avoided. The Kenering is the first considerable tributary of the Perak river (on its right bank) North of the Dedap. It rises in the mountains on the Kedah frontier and runs into the Perak several hours' journey below the place where I first crossed it.

At Padang Puroh, a clearing on the left bank of the Kenering, which seems to be a usual camping ground, we fell in with the tracks of Ismail's elephants (which we had last seen at Jambai) and followed all day the route which had been taken by the ex-Sultan. From Padang Puroh, I could see to the eastward the top of Gunong Lunei, which is on the other side of the Perak river. Sungei Pari, a little stream which runs into the Kenering, is said to be a great place for wild elephants, as it possesses a *siro*, where they and other wild animals, so the Malays rightly or wrongly declare, find some earth which they like to "eat". (lick?). We passed a deserted settlement at Sungei Pari. The houses were falling to ruin and the patch once cultivated was being invaded by jungle. Some of the men discovered some bushes of the bird pepper and helped themselves liberally.

Sungei Leweng was the name of the next stream crossed, and from an open field of *lalang* here there is a good view of Gunong Inas, looking West. This same range is one of the principal features of the landscape at Salama looking East.

These open patches were a welcome relief to the monotony of the forest, enabling me, as they did, to guess our position and direction of march from occasional glimpses of well-known peaks or ranges. Further on, at Padang Pulo Sari, Bukit Naksa, the present boundary between Perak and Patani, was pointed out. The tracks of elephants were everywhere extremely numerous, the *lalang* was tramped down in many places, and here and there wild fruit of different kinds partially eaten lay scattered on the ground. When we had crossed the Kenering river—it seemed for the fiftieth time—at Padang Langkuas, the men in front shouted out that there were elephants in sight, and I hurried forward just in time to see a female elephant and a young one standing knee deep in the *lalang* on the edge of the forest. They were not a hundred yards from us; the cow stood still facing us, while the calf trotted round her. There were no weapons among the party fit for elephant shooting, even if I had felt inclined to try to bag a female which has no tusks, so both mother and young one were allowed to disappear into the jungle uninjured, though several of the men would have tried the effect of smooth-bore carbines if permitted to do so!

In the afternoon we camped at Ayer Jiri, a stream which runs into the Kenering. Traces were not wanting of Sultan ISMAIL's temporary encampment here. Relics were picked up and brought to me by the men—the rattan ring of a shield, the *sengkala* or hobbles of an elephant, a vessel made of bark for cooking *pulut* rice, &c., &c.

By the time that the huts were ready, the hammock slung, and dinner in course of preparation, I received a welcome surprise in the arrival of messengers from Kwala Kangsa, who brought me letters and the supplies for which Haji ABUBAKAR had written while we were at Tampan. They had been following in our wake all day. These messengers fared better than others subsequently sent off by Captain SPEEDY, with letters, &c., for me, who were surprised and disarmed by Raja ABBAS and his party, and only got away with the loss of their rifles and despatches.

The letters, curiously enough, reached me months later, having been again stolen in Kedah from the original robbers and taken to some one who could read English through whose means they were ultimately forwarded to their destination.

April 5th.—Soon after leaving camp this morning, we crossed the Kenering river for the last time and struck a much smaller stream, the Ayer Naksa, which we followed up to its source in the hills of the same name. The general direction was North. At the summit of Bukit Naksa I found myself at the place popularly assigned as the boundary between Perak and Patani.

In all the Native States of the Peninsula, the interior of the country is under forest, roads are almost unknown, and communication by land difficult. The rivers are the main arteries by which trade is carried on, and it is on the banks of rivers and on the sea coast that the bulk of the Malay inhabitants are to be found. It follows, therefore, that the inland boundaries of the various States generally have reference to the watershed, a particular river being generally found to belong in its whole course to one particular State. Thus the State of Kedah, or rather the southern portion of it which is nearest to Penang, extends as far to the East as the sources of the Muda and the Krian. So Perak owns all the territory through which the Kinta river flows, right up to the source of that river in the mountains, beyond which is Pahang. Reasoning from this analogy one would expect to find the Perak river, in its whole length contained in one kingdom, and there is no doubt that at no distant time Perak jurisdiction extended much further to the North and North-east than Bukit Naksa and Jeram Panjang.*

The ancient boundary, say the Perak Malays, was at Gunong Jambul Mrak † (Peacock's crest mountain). Here, before the sins of mankind caused such prodigies to disappear, the Creator had, out of solicitude for the peace of Perak and Patani, placed a miraculous tree (*kakabut*), the blossoms of which were white on the side turned towards Perak and red on the side turned towards Patani. This, it is to be feared, no longer exists.

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* "Malay Kingdoms are agglomerations of river settlements, and I doubt if a single instance can be found where a river district is politically divided by the river."—J. R. LOGAN, Jour. Ind. Arch., vol. v., p. 64.

† ANDERSON, in his Considerations, calls this mountain *Sablah*. Speaking of the river Muda he says: "Its source is at the foot of the mountain "Sablah" in the Patani country. On the opposite side, the Patani river, which empties itself on the eastern side of the Peninsula, also takes its rise, and it is positively asserted by the Malays that the Perak river has its source at the base of the same mountain, which is remarkable, the mouth of the two rivers being distant about a degree and a half of latitude."

Gunong Jambul Mrak is the water-parting between Patani and Perak. From it the Patani river, the river Sah (which runs into the Patani river) and the Kalantan river are said to flow eastward, while the Perak river takes a westward course.

But the Perak river has an important tributary, the "Rui," which runs into the main river many miles West of Gunong Jambul Mrak. The whole of the country watered by this stream was once Perak territory and the boundary with Patani was *Lobang Gandang*, a subterranean stream (a feeder of the Rui), which is said by the Malays to disappear under ground for several hundred yards. Nor are these the only defined boundaries. The inland boundary between the heads of the rivers was "Padang Limau Nipis" ("the plain of the Orange"), and here Perak Chiefs had a stockade within the present century. The ancient frontier may, therefore, be said to be a line drawn from Lobang Gandang to Padang Limau Nipis and thence to Gunong Jambul Mrak. The tin-mines of Intan and Endah were then within Perak territory. They were opened originally by a Perak Malay "PAWANG SERING," son of the Chief of the northern district "TOH LALANG." The durian trees at Dusun Kalik were planted by him. After his death, the mines were a constant source of discord between his cousin TOH LAMPOH (who had then become Sri Adika Raja) and the Patani Chiefs and a petty border warfare was the result. Sometimes one party got possession of the mines and sometimes the other. The same sort of thing went on in the time of TOH TORSOH, the next Sri Adika Raja. Then came the war with Kedah (1817-8) and the mines passed into Patani hands. Since then the Patani Malays have practically owned the country down to Bukit Naksa and Berlah Bujuk at the head of Jeram Panjang ("*long rapids*"). The Perak Chiefs and ryots have had to acquiesce tacitly in this arrangement, but they have always, when possible, asserted their right to the ancient boundary, though they have not been able to enforce it. Many years have passed since the Intan and Endah mines paid a royalty to Perak and since their produce was taken on elephants to Lubok Goloh and sent down to the Perak river. But the claims of Perak are not forgotten by the men of the Ulu, and this boundary question was one of the first points on which the assistance of the first British Resident was asked. I shall return to this subject again when describing the Intan mines.*

We descended Bukit Naksa on the Patani side and camped about eleven o'clock beside a stream called Ayer Kulim. We were getting short of rice, and the men were on half-rations on this day. By pushing on we could have reached the first Patani kampongs easily, but it was important to us to obtain information, if possible, regarding the object of the expedition before our presence in the neighbourhood became known. So I sent Etam and two other men on to obtain information and to buy a few gantangs of rice. A shorter march than usual and a longer rest were not unacceptable. At Ayer Kulim we were overtaken, in the course of the day, by Kulup Mohamed and his party, who brought me some deer's-meat. They had been more fortunate than we had been in falling with game. Penghulu Dolah produced another addition to jungle fare in the shape of a basket of fish which he had caught among the boulders in the little river, much as trout are tickled in a stream on Dartmoor. He also eclipsed all his previous performances as a *raconteur* after dinner, and told story after story, traditions of early kings, and legends which would have rejoiced the hearts of lovers of folk-lore.

April 6th.—Etam arrived early in the morning reporting Maharaja Lela to be at Kwala Kendrong with thirty men. We accordingly set out, as soon as breakfast had been despatched and baggage repacked, for Bêtang, the first Patani village beyond the frontier. We passed some hot wells called Seah Kulim, which, under any other circumstances, I should have liked to have examined. The water was uncomfortably warm to the hand when plunged into it. Crossing an open clearing (Padang Kuniet) and then a streamlet (Ayer Bêtang), we came in sight of a few houses and buffalo pens and were guided to the house of Lebby Kasim, the headman of the place. He was suffering from severe injuries received in an endeavour to escape from an enraged elephant, one of Sultan Ismail's herd. He had guided the Perak Raja in the latter part of his flight towards the Kedah border, and had been attacked by the male elephant on which he rode, dragged along the ground and trampled on. He was lucky to have escaped with his life. No bone was broken, but the whole of the calf of one leg had been nearly torn away from the bone. A month or two had elapsed since the accident, and the patient seemed to be getting on fairly well under rude Malay treatment; the usual native remedy, fire, had been used to some extent apparently, for the limb was scorched and blackened. Leaning against the fence outside LEBBY KASIM's house was a Sakai youth, whose appearance seemed to interest my Province Wellesley men very much. He had the restless eyes of a wild animal and never kept them fixed upon any person or object; in fact he seemed to look right and left or up and down without moving his head. He gave his name as LECHA (*mud*), people of his race being generally named from some characteristic of the locality in which they happen to be born.

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* Since the period of my visit to the frontier, two Siamese Officials have been sent there (by orders from Bangkok) and have surveyed the Bukit Naksa and Jeram Panjang line, which was pointed out to them by the Raja of Reman's people. A copy of their map has been sent to Singapore.

No rice or information was to be got at Bêtang, so we went on, after only a short delay, to Kampong Padang, a considerable hamlet in a pretty grove of fruit trees adjoining extensive rice-fields which seemed to be excellently cultivated. All the men of the village were assembled under the trees near the Penghulu's house, and seemed to await our approach somewhat uneasily. Most of them were armed with spears or krises, a few only had firearms. There was a sulky silence when I asked for the Penghulu, and when at length he was identified, he seemed anything but disposed to give us a friendly reception. The most civil explanations that we wanted shelter and rice and were willing to pay for both met with the unpromising reply that there was no house which we could have and no rice for sale. My conversation with the Penghulu was broken short by high words in another part of the group where some of the Malays who were with me, disgusted with the attitude of the villagers, had begun to use strong language and had started a very promising quarrel. Nothing would have been more unwelcome to me than any collision in Patani, where I probably had little right to be, and the suppression of the incipient disturbance had an excellent effect, for the Penghulu began to believe that our intentions were not hostile after all. The minds of the villagers were set at ease when I offered to write a letter then and there to their Chief, Tuan Prang, who lived at Kernei a few miles off, and while the letter was being written by LEBBY NÂN in the Penghulu's house, a house was cleared out for our reception. It was not a very big one, and was not given very willingly. The suggestion that we should have to appropriate the Penghulu's house and help ourselves to provisions, if quarters and rice were not forthcoming, probably had something to do with the eventual compliance with both demands. I had anticipated no difficulty with the natives of this part of the country, having experienced so much attention and kindness from Patani Malays in Perak, and the delay at Kampong Padang was a great annoyance and disappointment. An understanding with the people of the place was, however, essential before I could safely divide our party and leave our baggage there. About two hours were thus wasted, but after the letter to Tuan Prang had been written, signed and handed over to Penghulu LUDIN for delivery, I left a party to look after the arrangement of quarters and the bestowal of baggage and went on with twenty picked men to Kwala Kendrong. A good path led along the bank of the Kendrong river, and this we followed in single file, two men and CHE MAT ALI, a Patani guide, preceding me. As we neared the Perak river, into which the Kendrong flows, the guide pointed out a path which turned off to the right, and said that Maharaja LELA's retreat lay in that direction. By this time it had commenced to rain in torrents; we had not met a soul in the path, and I had every hope of reaching the house unperceived. We went on silently until only a turn of the path concealed us from a house which we could distinctly see through the bamboos. It was an admirable hiding place and an exceedingly pretty spot. A small hill sloped down sheer to the water's edge and was clothed from base to summit with the large bamboo, except where a small clearing had been made and plantains and Indian corn had been planted. Two or three men crept forward to reconnoitre and returned saying that they had seen three men with muskets, but that none of them were the men we wanted. Suddenly a man behind (I found out afterwards that he was one of KULUP MOHAMED's Perak men) shouted out that he saw people running down to the river. An advance was immediately made and the house surrounded. No fugitives were in sight and none could have been seen. The only defenders of the place were three Malays armed with muskets, who stood at bay on the far side of a low platform used for drying grain. It is much to the credit of the Malays who were with me that these men were not shot. I had given orders on starting that no shot should be fired without express direction, but I had little hope that undisciplined men would obey them implicitly in a moment of excitement. The Mandheling men who had joined me at Tampan brandished their rifles and yelled to me to let them fire, and the three men opposite seemed for a second inclined to take the initiative themselves. But, though probably Maharaja Lela's slaves or followers, they were not the men we were in search of, and a few words sent them off into the jungle unharmed, much to the disgust of some of my party. We then overhauled the house, which had evidently been very recently evacuated. One or two bundles of clothes hastily tied up for flight had been dropped outside and a few arms and some powder and bullets were secured. A path led down to the shingly bed of the river, but no boats or rafts were to be seen. The house stood quite alone, and there was nothing to shew what route the fugitives had taken. After a thorough search, therefore, we reluctantly turned back *re infectâ*, and after another miserable walk through the pouring rain reached the inhospitable *kampong* which we had left a few hours before. A supply of rice had been obtained, and there was food for everybody, but none of the villagers came near us, and the depression consequent on failure was aggravated by the inclemency of the weather and the croaking of one or two of the guides who prophesied a night attack by the people of the *kampong*.

April 7th.—Kampong Padang and its inhabitants improved upon better acquaintance. After last night's rain the fields through which I walked in the morning were cool and glistening; teal flew up out of the ripe padi and gave prospect of sport; among the native, curiosity had evidently succeeded to fear, and my men were making acquaintances on all sides. We by no means gave up hope of gaining the object of our long journey, and Etam and the other

Patani guides went off at an early hour to try to get information in the neighbourhood as to the whereabouts of the fugitives. In the course of the morning Haji ABUBAKAR arrived, having left Sayyid MAHMUD in his boat at Kwala Kendrong. He had heard before he saw me that we had made our attempt and had failed, and pursuit being out of the question as long as we did not know the direction taken by Maharaja LELA and his companions, philosophically occupied himself during the day in conciliating our new acquaintances in the *kampong* and actively reorganising the commissariat. Many of the villagers came to see me in the course of the day, each with a little offering of rice, fruits, or eggs, &c. They seemed sorry and ashamed that their reception of me on the day before had been so unfriendly, but explained the fact by saying that they were utterly unprepared for the sudden appearance of a white man and a body of armed followers, and suspected hostile intentions. They had received strict orders (sent through Siam) that they were not to receive any persons from Perak into Patani territory, and had on this account already refused a passage to Sultan ISMAIL; they would, therefore, have sent us back again into the forest without any supplies if our numbers had been less formidable. I heard to-day an unfortunate circumstance which had materially assisted in defeating my plans. We had happened to enter the *kampong* on a day fixed for a feast, given by the Penghulu in observance of the seventh day from the death of some near relation who had been drowned in descending the Berhala rapids. A buffalo had been killed and the people from several neighbouring villages had flocked in, when the ceremonies were brought to a standstill by our arrival. Some of the slaves and followers of Maharaja LELA had been actually in the *kampong* when we arrived and had hastened at once to Kwala Kendrong to give the alarm. We were shewn the loads of *padi* in mat bags which they had been carrying home and which they had thrown down in the fields when hurrying off to warn their Chief. (I learned later that the person who actually carried the warning and enabled Maharaja LELA to escape us, was one SIRAT, son of the Penghulu of Grik, a village close by: he was one of those invited to the feast and would not have been at Kampong Padang on ordinary days.)

It was annoying to think that all our calculations had been upset by the unlucky chance which had made our arrival coincide with a village festivity. It was an accident which could not have been guarded against.

Intervals of leisure which the curiosity of our visitors left me were bestowed in writting letters reporting progress for the information of Government and others. Haji ABUBAKAR superintended the transformation of our ball of opium into *chandoo*, the form in which the drug is used by smokers. This was effected by cooking the raw opium in a copper vessel with the addition of a little molasses and other ingredients. It was a task which seemed to require the undivided attention of several men for a good many hours and resulted in the production of a large bottle full of a brown semi-liquid substance of the consistency of treacle. It was very useful afterwards in dealing with Sayyid MAHMUD and Kulup MOHAMED, both devoted to opium-smoking.

I saw to-day a Sakai girl who had been adopted by a Patani family. She was dressed in all respects like Malay girls, but differed a good deal from them in height and features. She wore a pair of huge silver earrings, which I was told are a national characteristic of Patani costume. As an illustration of the size of the holes which Patani women produce in the lobes of their ears by the use of these enormous earrings, I was told by some old inhabitants that many women taken prisoners by the Siamese in Tunku KUDIN's war (1831), were tied together on the march by long lines of *rotan seni* (a fine kind of rattan) passed through the holes in their ears.

ETAM returned in the afternoon and announced that Maharaja LELA and his people were certainly on the other side of the Perak river, most likely at Berkuning, just opposite the mouth of the Rui river.

At night the Penghulu paid me a visit to inform me that he had received intelligence from Kernei, where Tuan Prang resides, that WAN MOHBIN, the brother-in-law of this Chief, would come and see me to-morrow. Tuan Prang's wife is the sister of the Raja of Reman and is credited with much power and influence. Penghulu LUDIN evidently and very naturally did not like his position. He was afraid that any friendliness towards us might be an offence in the eyes of his Raja and was determined to do as little for us as he could until he should see his way clearer. In the meantime supplies were plentiful, as everything was paid for promptly and liberally.

There are generally numbers of Sakai in this neighbourhood, but the Penghulu declares that the sight of so many armed men alarmed them, and that they have moved five days' journey off. He gave me some interesting details about some of the customs of the Sakai tribes. I also ascertained from him the names of the principal neighbouring Patani Chiefs. They are MENGKONG CHI of Betong, TOH TIANG of Tumungau, and MENGKONG JAMA, his son.

April 8th.—The Malay Kingdom of Patani is divided into seven districts, each governed by a Raja or Chief, subordinate to the Siamese Governor of Sangora. The district or petty kingdom adjacent to the Perak frontier in which I now found myself is called Reman, and its Raja lives at Kota Bahru, six or seven days' journey to the North-east. The Penghulus or village headmen of the neighbouring hamlets stand in great awe of the Raja of Reman, who in his turn has, no doubt, a wholesome dread of Siamese severity. Hence it became daily more apparent that I should get no local assistance in tracing and arresting the Perak fugitives until an understanding should be arrived at with the Raja, the distance of whose capital (Kota Bahru) from the Perak border makes communication difficult. Any move on our part towards Kota Bahru with a view of opening personal negotiations with the Raja would be treated as an act of hostility, and would be promptly resisted. It was impossible to form any plans until the promised interview with WAN MOHBIN had taken place, and to this I looked forward with great interest.

This morning a long lithe Malay lad carrying a *chandong*, a formidable weapon curved like a reaping hook, introduced himself as the bearer of news from Kernei, the residence of the nearest Patani Chief, Tuan Prang. He had lately come from Baling in Kedah, and gave me a most intelligent description of the route, which was the one I intended to pursue on the homeward journey.

WAN MOHBIN arrived in the middle of the day attended by

Haji DAI, the Kazi of an adjoining village, and Penghulu PAH SIRAT, the father of the youth who had warned Maharaja LELA two days before. In Patani a man often drops his name as soon as he becomes a father, and is thenceforth known as the father of such-a-one, son or daughter as the case may be. Tuan Prang's brother-in-law and envoy was not a prepossessing person. He was spare and thin, had a restless, suspicious look, and was very guarded and cautious in his remarks. I explained to him that I had ascertained that certain enemies of the British Government had been received in Patani territory, in spite of the strict orders of the Siamese Government to the contrary, and that I believed them to be still in the neighbourhood. Under these circumstances, it was expected that he and other influential men in Reman would lose no time in tracking the fugitives and giving me full information of their movements, besides actively co-operating, if necessary, in effecting their capture. WAN MOHBIN was not at all prepared to accept this programme, and with much shrewdness commenced by disputing my premises. Neither he nor Tuan Prang, he declared, had any knowledge that Maharaja LELA or other fugitives had been received in Patani territory, and he appealed to the Penghulus who were present for confirmation of this assertion of his absolute ignorance on the subject. Of course the Penghulus were equally ignorant and had no information whatever on the subject of political offenders. I hinted that I had excellent reason to believe that Maharaja LELA had been supplied with rice from the very village in which we were then sitting, and that he had also been received at Kernei. WAN MOHBIN shuffled uneasily when any attempt was made to persuade him to adopt any definite line. He would willingly communicate all my wishes to the Raja of Reman, but until an answer came from Kota Bahru he could not promise to do anything. He had no men to follow up the fugitives, he did not know where they were, and he had no arms. He could give orders that no more rice or other provisions should be sold to them by Patani ryots, but that was all that could be got out of him. The only point on which he was really candid was in his reply to a question of mine whether I could go on to Kota Bahru and see the Raja of Reman. He very emphatically assured me that this was out of the question, unless the Raja's leave was first obtained. Before he left, I handed him an open letter addressed to the Rajas and Chiefs of Patani demanding, in the name of the Governor of the Straits Settlements, the surrender of the Perak refugees. The result of the interview was not altogether satisfactory, but every allowance had to be made for one of the high contracting parties, who had, very likely, never seen an Englishman before and suspected treachery in every sentence. That a man should march about the country with a number of armed followers, and yet have no intention of killing men, capturing women, and burning villages, was not to be explained by any ordinary Malay reasoning.

Rather a singular incident occurred in our little camp in the evening. I have mentioned a robbery which took place near Lunggong on the day before we left that place. I had not connected with that occurrence the casual appearance of two men at Sumpitan the next day, who asked to be allowed to travel North with us. To-day, however, I received a letter from JAH DESA charging two men named SULIMAN and DOLAH with the offence, and stating that he understood that they had joined my party. Haji ABUBAKAR at once undertook their arrest. They were beguiled into friendly conversation and then deprived of their krises suddenly. Then there being no bloodshed to be feared they were secured and brought to me. Both confessed their guilt, and several small articles of jewellery were found on their persons. Then the question arose: How were we to secure them for the night in a land which did not offer the usual facilities of civilization—stocks, handcuffs, or iron bars? Let me explain how this little difficulty is surmounted in a Malay State. A long bamboo pole is split up the middle, and the neck, wrists and ankles of the criminal (who is placed in a sitting position) are fastened between the two halves of the pole. He is thus trussed in a most effectual manner and escape is impossible, for he cannot rise. The people of the village thought the arrest of two of my own followers a a most unaccountable proceeding, it being sufficient usually in Malay countries to be a great man's adherent to have the right to commit every ordinary crime with impunity.

The man on whose information I had originally proposed the expedition, made his appearance for the first time this evening. He could give me no certain tidings of the fugitives, and did not console me much by the assurance that we had been very close upon them on the 6th, many having had to wade the river to get away, leaving the greater part of their property behind.

Their plight in the jungle must be most lamentable, for it has rained steadily ever since the 6th, and all the rivers are rising.

April 9th.—All preparations were made this morning for breaking up our camp here as soon as possible, neither information nor assistance being obtainable from the Patani authorities. Pending reference to the Raja of Reman, I decided to return to Penang through Kedah territory, travelling down the Muda river to the sea. I selected twenty men to accompany me, and ordered the rest to remain here with Haji ABUBAKAR and get information, it being my intention to return, if necessary, after reporting the situation of affairs and getting further orders from Singapore. A messenger was despatched to Tuan Prang at Kernei to say that he might expect to see us there on the following day, but our departure was postponed in consequence of a letter from Tuan Prang which I received that evening. In it he said that he would come and see me on the following day, and would work with me to get what I wanted "if it were to be found in the land of Reman."

One of the men produced this afternoon a *sumpitan*, or blow-pipe, the weapon of the aborigines, and some of the natives of the place made some very good practice with it. The mouth-piece is put *into* the mouth, not merely to the lips, and then by a sudden puff the poisoned dart may be propelled for a considerable distance. The blow-pipe itself is formed of two tubes of bamboo, both perfectly straight and one fitting inside the other. The poisoned darts are carried in a kind of quiver attached to a belt which goes round the waist. Some tribes use the bow and arrow in preference to the blow-pipe.

April 10th.—Imprisonment under the cocoa-nut trees of Kampong Padang, which a steady downpour of three days' duration rendered unavoidable, began to get rather tedious, and I took advantage of a fine morning to visit the junction of the Kendrong and Perak rivers. The Kendrong river, which we followed down to its confluence with the parent stream, was an angry yellow flood, and it was hard to recognize in it the clear, sparkling, well-behaved little river which we had passed on the 6th. The path unfortunately does not follow one bank of the stream the whole way, and we had to cross the Kendrong six times, wading waist deep at an imminent risk of being carried off our legs by the force of the current. The Perak river even as far up the country as this, nearly two hundred miles from its mouth, is still a noble stream. The left bank is high and steep, while the right bank on which we stood is a long stretch of pebbles and shingle. With the exception of an unimportant village at the mouth of the Kendrong, there is no sign of life or cultivation. Here, as lower down, every reach has its legend. A little further up-stream two rocks facing each other, one on each side of the river, are said to have been the forts of two rival tribes of monkeys, the Mawah (*Simia lar*) and the Siamang (*Simia syndactyla*) in a terrible war which was waged between them in a bygone age. The Siamangs defeated their adversaries, whom they have ever since confined to the right bank of the river. If any matter-of-fact person should doubt the truth of this tradition, are there not two facts for the discomfiture of scepticism—the monkey forts (called Batu Mawah to this day) threatening each other from opposite banks of the river, and the assurance of all Perak Malays that no Mawah is to be found on the left bank?

A journey of two days further up this beautiful river brings the traveller to Tumungau, in the neighbourhood of which is the Belong gold mine. Here gold dust is the currency, and silver dollars are scarce. I am not aware that this place has ever been visited by an European. The writer of a work on the Peninsula, published in Penang in 1824, (Anderson), mentions Belong, of which he had heard from native report. He states the probable yield in his day to have been about ten *catties* (about thirteen pounds avoirdupois) annually, not a very startling quantity.

A Malay opium-smoker is not an early riser. He begins to live about the middle of the day and is probably at his best late in the afternoon. He will sit up to any hour at night and is then less drowsy than the non-smoker, but morning finds him a very poor creature. Sayyid Mahmud was no exception to this rule. No one was stirring at the chief's house when we reached Kuala Kendrong, and when at length he appeared he was shaky and unstrung. We visited the house which had harboured Maharaja Lela and which he had so suddenly vacated a few days before. It was a much better dwelling than my hut at Kampong Padang, and if I had contemplated remaining longer in the country I should have shifted my quarters. As it was, I put ten men in it, to be in the way of getting information if any were to be obtained in the neighbourhood.

On my return to Kampong Padang I found that the indefatigable Haji had adorned the hut with clean mats and hangings borrowed from the villagers in anticipation of Tuan Prang's visit. A messenger had reported the arrival of the chief at Grih, the next village, but the latter, with a deliberation of movement which befitted his rank, did not put in an appearance for some hours. Nothing is more undignified in the eyes of a Malay, or indeed of any Mohamedan, than hurry. Haste is discountenanced in an increasing ratio as you ascend the social scale, till a royal wedding has become a proverbial illustration of Malay procrastination. "Put off again and again, as if a Raja were being married" is a homely smile well-known to the Perak peasant. A feverish impetuosity and anything approaching to fussiness often procure for Englishmen in the East the hearty contempt and pity of Orientals.

Haji Abubakar did not allow the process of waiting for our visitor to become tedious. His stories were numerous and excellently told, but alas! Oriental humour is not always suited to the sober pages of an English journal. One, however, I will transcribe here because I recognised in it an old Indian fable and it was interesting to find it domesticated among Malays.

"A certain crane (*burong pala*) who had long found his living in a pool which was well supplied with fish, began to feel the approach of old age. He was no longer as active as he had been and the fish were too quick for him. In vain he stalked round the pond; the fish sought refuge in the middle before he could snap one up and he was in imminent danger of perishing of hunger. In this difficulty he bethought himself of a plan. He persuaded the fish to give him one little fish of the smallest kind (*anak sampilei*) and he flew off with him to a neighbouring pond, where there were no fish, and put him into the water. The little fish enjoyed himself amazingly, having no big fish to dispute it with him. After a time the crane carried him back to the original pool, and before long all the fish in it had heard glowing descriptions of the delights of the new pond and all wanted to go there. The crane very kindly promised to take them there one by one and the confiding fish believed in him. Every day he came for a fish, and, when he had carried him a little way, of course, he ate him up. At last all the fish were finished and nothing eatable was left except an old crab at the bottom of the pond. The crane carried him off also with his usual evil intention. But the crab, suspecting that all was not right, laid hold of the crane's neck with one of his claws and put an end to him." From this let all men learn that fraud and cunning, though they may be temporarily successful, bring their own punishment or discomfiture in the end! *

Tuan Prang appeared at last attended by the Penghulus and a number of followers. He wore a tight fitting blue jacket and a short *sarong* which left his legs bare from the knee downwards. His hair which was cut in the Siamese fashion stood straight up on his head in a tuft like a shaving-brush. He was not so intelligent as WAN MOHBIN, but much more open and straight-forward. He did not attempt to deny that Maharaja LELA had been in the neighbourhood, but lamented that he had not had private intimation of what I wanted before I appeared on the scene in person. I explained that when I started I believed the man to be still in Perak territory and that if I had known all along that he was in Patani my journey would probably not have been undertaken.

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* Dr. BACKER has noticed theparallel between this fable, which the Siamese possess in the collection called *Nonthuk Pakkaranam* (the Prudent Ox) and La Fontaine's fable of the Heron. Is it not probably to be found in the Malay *Kalila wa Damnah* (also called *Hakayat Si teruboh* after the bull who became the lion's friend) and, therefore, to go further back, in the *Hitopadesa* and *Panchatantra*? See Dr. BACKER's translation of the Malay poem *Bidasari*, Introduction, p. 42. I have not got a copy of the *Anwar-i-Suhaili* to which to refer.

The question now was would Tuan Prang give me active assistance in tracking and following up the fugitives if they were still in Patani territory? The advantages to be gained by performing a signal service for the British Government were placed prominently before him. Would he assemble some men and co-operate with me, or would he undertake himself the seizure and surrender of the proscribed persons? Tuan Prang vowed and declared that he was powerless and that he could not move hand or foot without orders from his Raja. He would not help the Perak men, but at the same time he could not act against them without orders.

After this, it was of no use to remain longer at Kampong Padang, and I told the Chief that I should now return to Penang to report to my Government. I asked his permission to travel through Patani territory to the Kedah frontier, as my intention was to return by a shorter and less fatiguing route than that by which we had come. Tuan Prang made no objection to this, stipulating only that I should not take more than twenty men with me, as a larger number might alarm his people. Before leaving, Tuan Prang presented me with an elephant load of rice, and we parted with mutual protestations of friendship, he to pass the night at the house of PAH SIRAT in trying to conjecture whether our intentions were really as peaceful as described, and I to make all arrangements for an early move on the morrow.

April 11th.—"The *pelandok* (mouse-deer) may forget the net, but the net does not forget the *pelandok*." So quoted Haji ABUBAKAR sententiously in reply to farewell wishes for our ultimate success. He and about twenty men were to move to-day to the empty house by the river side and were to report all movements of Maharaja LELA and his followers to me at Kuala Kangsa, where I hoped to be in a week or so. LEBBY NAN and some invalids were sent down the river on a raft, preferring the perils of the rapids to another long jungle tramp. The rest of the men, numbering with the guides about twenty, started with me about 7 A.M. on the first stage of our homeward journey. A good path through comparatively open ground led us to Grih, PAH SIRAT's *kampong*, where we stopped for a moment to exchange farewells with Tuan Prang, who was sitting at the door of the Penghulu's house. He was in undress, the blue jacket of the day before being dispensed with, and the shaving-brush was more striking than ever. He had sent on messengers to his own village, he said, to let the people know that we should pass by, and he hoped that I was not taking more than twenty men. Heads were counted, and it was found that the number agreed upon had not been exceeded. The peaks of Gunong Kendrong and Gunong Kernei are very striking features in the landscape as viewed from this village. Their steep conical peaks are very unlike the rounded undulating ranges (granitic) elsewhere so common. I should imagine that they are composed of limestone, but they were too distant to allow of my visiting them Seen from some points, the two peaks appear to be close together, but I was assured that they are a long distance apart.

After leaving Grih we entered the forest and struggled for some hours over one of the worst jungle paths that I can imagine possible even in a Malay jungle. It may be described as a network of roots of trees separated from each other by deep elephant tracks which the recent rains had filled with water. There was hardly a square yard of sound footing in a mile of it. At last, crossing a little river (Ayer Kernei), we reached open ground again, and, passing through some fields, came in sight of a grove of fruit trees, which concealed from view the houses of Kernei. At the entrance of the village we became aware of the presence of three or four armed men at a stile across the path. They told us that we were to take the lower path, and must not march through the *kampong*. This was altogether too unfriendly, and I heard significant growls behind me at this latest evidence of Patani suspicion. We did *not* take the lower path through the *padi* fields, and the few lads with *ladings* (Malay swords) who guarded the entrance moved aside with some alacrity when we made for the opening. They made no rejoinder to a good humoured remark that we had come too far to be willing to return without having a look at Kernei, of which we had heard so much. There was not much to see. There was the usual group of atap houses scattered about irregularly under the cocoanut trees; the Chief's own house was not distinguishable from the others by any architectural pretensions. My excellent acquaintance, WAN MOHBIN, who had visited me in the character of an envoy only a few days before, now came hurrying down a sidepath in a very bad temper carrying a Snider rifle in his hands. He made no salutation, and did not reply to my polite greeting. Evidently he did not approve of our presence in Kernei, but this mattered little as the Chief's permission had been obtained. His wrath had a visible effect on the villagers, however, who would not enter into conversation with my men or tell them anything. At the other end of the village we met some Malay acquaintances, British subjects of Province Wellesley, of whom some were here on a quest similar to ours and others were temporarily settled in Patani territory. British law occasionally obliges even prominent citizens to remove for a time from the shadow of the British flag, and to seek an asylum in lands where more liberal views are entertained on the subject of penal legislation. A polite and hospitable outlaw supplied us with green cocoanuts, and sent us on our way refreshed.

Kernei is on the river Rui, which runs into the Perak river some distance above Kuala Kendrong. For the rest of the day we travelled up the right bank of the Rui, crossing several minor streams which run into it. For some way the country was open and shewed signs of considerable cultivation. Acres of *lalang* grass had in some places covered ground formerly cleared for upland *padi*, but in others there were promising plantations. Rain overtook us at Kampong Jong soon after we quitted Kernei, and left me little inclination to observe beauties of scenery. A range of seven peaks (Bukit Tujoh) on the other side of the Rui did not fail, however, to impress me with its beauty.

Our halting place for the night was the deserted village of Plan. It was a group of half-a-dozen houses, some in good preservation, others falling into ruin, surrounded by fruit trees. It had been abandoned by its inhabitants, because they found that living on the main route between Kernei and Baling exposed them to the exactions of too many travellers. Hospitality is a virtue when exercised voluntarily, but the perpetual involuntary harbouring of strangers is apt to try the temper. The inhabitants of Plan came back periodically, I was told, when their fruit ripened, but at other seasons the desolation which we now encountered was the normal condition of the Settlement. We took possession of the principal house, not sorry to get under cover after an afternoon of incessant rain. The abandoned gardens supplied us liberally with vegetables of various kinds, but leeches, mosquitoes, and sand-flies made us regret the departure of the Malay owners. Rank vegetation grew right up to the houses, and, of course, harboured an undesirable quantity of insect life.

April 12*th*.—" Before the flies were astir," as the Malays say, we were up and preparing for an onward movement. The decaying huts of Plan were soon left behind, and we went forward with the energy of men whose faces are turned towards home. During the early part of the day we were still marching up the valley of the Rui river, through the usual jungle scenery, silent forest and running water. Five times did we wade through the Rui, which, even as far up as this, is no inconsiderable stream. Groves of ancient *durian* trees, telling of former cultivators, long dead and gone, fringed the river bank in places, but no hut or column of smoke betokened human life anywhere. Crossing over a hill (Bukit Berapit), which overhangs the river, we descended to a stream, Lubok Golok, which runs into the Rui close by. Here, in former days of Perak supremacy, the tin produced from the mines of Intan and Endah was put into boats for conveyance down the Rui to the Perak river. But all signs of trade have long disappeared, for the Patani rulers find a nearer market for their metal at Baling in Kedah than at any point in Ulu Perak. At Kuala Kapayang signs of cultivation were apparent. A field or two of Indian corn and a few Siamese and Malay kampongs in the vicinity—the first inhabited places we had fallen in with since leaving Kernei—were a relief after miles of undisturbed jungle. A woman who stood in her corn-patch, astonished at the sight of so many strangers, said, in answer to questions, that there were six or seven houses (Siamese) about here. Wondering what induced people to settle in this remote place, we went on again along the forest track which we had followed since the morning. Truly, Malay travelling, if one travels as a Malay, is a rough experience. The jungle abounds in traps for the unwary, tangled nets of roots which catch the feet and disturb the centre of gravity, long graceful fronds of the *rotan* cane armed with a series of claws which claim a portion of everything in which they fix their hold, fallen logs which have to be climbed over wearily and painfully when a break in the pace is an additional exertion. Here the torrents of the rainy season have worn the path into a minor watercourse, high and slippery on the sides, rough and uneven at the bottom; would you walk on the sides you can get no footing and slip at every step; you follow the centre of the track, and the result is a series of jars decidedly trying to the vertebræ. Rivers and streams must be crossed by wading, except when a bridge of, perhaps, a single narrow log offers a dry passage. While in the forest you are stifled for want of air, when you emerge into the plain you are roasted for want of shade. Arms and impediments of any sort become a burden, and I often thought when we halted late in the day, tired, hungry and half-blinded with the glare of the sun, that men in our position were not exactly in the trim to offer a very effectual resistance in case of attack. But all hostile possibilities had been left behind when we quitted Kernei and another day would see us in Kedah territory.

As we approached the famous Intan mines we passed the scenes of other unsuccessful mining adventures. A drove of wild pigs scampered across the path as we neared Galian Che Drahman, where the remains of an old smelting house and furnace were slowly mouldering into decay amid the ever encroaching vegetation. The story of this mine is not an uncommon one in Malay mining districts: the discovery of a lode of ore, the opening of a mine by a party of Malays, a quarrel about shares, a fatal blow with a *kris*, the flight of the murderers and abandonment of the works. The story was told as we followed the little river, *Ayer Kapayang*, up-stream. Passing another abandoned mine, Galian Isang, which had once been worked by Chinese, we emerged from the forest at an old clearing, Padang Kalik, beyond which is a fine grove of *durian* trees. Then, descending into a valley at the foot of a steep hill, we came upon the small colony of Chinese who work the Kalik mine. Here we sat and rested for a while, and I talked to the Chinese headman about his prospects. The majority of his men looked ill and anything but hopeful or prosperous. The *towkay* said that he had worked here for ten years, and, though he found it difficult to make money now, he could not find it in his heart to abandon the place, and was working on in hope of better times. His name was BOEY TAH. He said that the terms on which he held his mine from the Patani Chief of the district were terribly high, that he had to give the Raja half of his produce and to pay an extortionate price for opium. All that he saw of the outside world was comprised in a monthly visit to Baling, with an elephant hired from MENGKONG CHI, to convey his tin to market and to buy rice and other provisions for his coolies. Once there were a good many people living at Kuala Kapayang, and rice could be obtained there, but now nothing to eat can be got nearer than Baling, almost all the former inhabitants of Kuala Kapayang having left it. His monthly output, he said, is, in good months, two or three *bharas*; sometimes it does not exceed two or three slabs (*jungkong*). He had about twelve coolies altogether.

It was rather a melancholy tale, and I could not help feeling sorry for the man when we rose to continue our journey, leaving him at the bottom of his cheerless valley to pursue the chimæra of making a fortune as well as Malay rapacity will let him. The enterprise of the ubiquitous Chinaman is very great, and there are few places in the Peninsula where trade is possible to which he has not penetrated. It is a pity that he cannot teach the Malay to imitate his industry as well as his vices. But gambling and opium-smoking are more easily domesticated in a Malay *kampong* than a taste for hard work and a dogged perseverance that overcomes all obstacles.

The pull up to the top of Bukit Intan is a very steep one, but fortunately the hill is not very high. From the top of it we caught a farewell glimpse of the distant peak of Gunong Kendrong. Descending on the other side we soon reached a cluster of houses and a smelting-house which constitute the mining village of Intan. The inhabitants—Chinese, Siamese, and a few Malays—were full of curiosity, but very civil. We were shewn a hut usually assigned to the use of travellers between Kedah and Patani which was placed at our disposal. While some of the men got it ready for occupation I stopped with some of the others at the smelting-house where the furnace was being prepared for the night's operations. Smelting is always carried on at night, principally, I fancy, because it is cooler at night than during the day. While looking on I was amused at the request of the Chinese operators that I would send away one of my men who was carrying a musket, as no iron or steel instrument was allowed inside the smelting-house. Of course this concession to superstition was readily made and the forbidden metal was removed. The head of the village, or Panglima as he is called, is an intelligent Chinese called CHWANG. He paid me every attention, and willingly gave me all the information I asked for. At night I sat for hours, in such a scene as I have before described in Salama, watching the molten metal running out of the glowing mouth of the furnace and listening to the Chinese complaints of the hard terms on which they hold their mines from Patani.

The Perak Malays claim that the mines of Intan were originally opened by men of their country under the auspices of the Sri Adika Raja, Chief of Ulu Perak. The first allusion to these mines which I have found in any European author occurs in ANDERSON'S "Considerations" (p. 168) where he mentions a letter written by the Raja of Perak to the Raja of Kedah in 1814 containing the following passage: "The Patani people have attacked our country and taken possession of our tin-mines." After this occurrence considerable exertions seem to have been made by the Government of Penang to facilitate intercourse with Patani and to encourage the export of tin with the view of benefiting the trade of their Settlement. Among the objects of Mr. CRAWFORD'S mission to Siam in 1822 was an effort "to open free intercourse with the tin-mines of Patani, whence large supplies were offered to Colonel BANNERMAN (Governor of Penang) and where there is no doubt almost any quantity may be derived through the Murbow, Muda and Prye rivers." *

Mr. ANDERSON, who was in the service of the East India Company at Penang, appears to have employed every means, short of visiting the localities himself, to obtain information about the

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* ANDERSON'S "Considerations," p. 97.

mines of Kroh, Intan and others. Perhaps the most interesting statement he makes regarding them is that "a very intelligent native who came from Banca and surveyed the tin-mines up the Kuala Muda declared that the produce might, in a few years, be rendered fully equal to Banca, and offered to establish a colony of miners, but was prevented by the exorbitant demands of the King, who wished to have one half of all the produce." The monthly produce of the mines seems to have been, prior to 1824, about 50 bharas from Kroh and 200 from Intan. These two mines, together with Galian Mas and Ampat Ayer, are described by ANDERSON as being "the principal tin-mines in the Patani country." In his time, as at the present day, the tin exported from this district was taken on elephants over the hills to Pulai and thence sent down the river to Kuala Muda in small boats.

I gather from observations in some of Colonel Low's contributions to the Journal of the Indian Archipelago * that he visited these mines in 1836, but I am not aware that he ever published any account of his journey.

At the period of my visit, the miners at Intan numbered about 40 persons, all being under the control of Panglima CHWANG, who seems to share the Banca man's opinion as to the value of the mines, for he told me that, if the term were easier, he would have no difficulty in getting 1,000 men to work there. The Raja of Reman and his Mengkongs certainly seem determined to kill the goose with the golden eggs. The title on which Panglima CHWANG holds his mine was shewn to me and I read it aloud to a group in the smelting house amid various expressions of opinion not favourable to the dynasty of Reman. It was a long Malay document with the Raja's seal stamped in red upon it in the upper right hand corner. The conditions were that all the tin produced from the mines should be delivered to the Mengkong of Betong at the rate of $24 a bhara. No smelting was to be carried on except in the presence of an agent sent by the Mengkong, who would check the amount of tin produced. Opium was to be supplied by the Patani Chief at $24 a ball, and provisions of various kinds at fixed prices.

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* Vol. III., 23, 180. Dissertation on Province Wellesley, 228*n*.

The Mengkong of Betong receives the tin at the mines and conveys it on elephants to Baling in Kedah, where the market price is usually $22 less than the price ruling in Penang. This is accounted for by the fact that the Raja of Kedah imposes a tax of $20 per bhara on all tin brought down the Muda river. Six slabs, or one bhara, more or less, form an elephant's load. When I was at Intan the price of tin in Penang was $62 a bhara, and at Baling $40, so the Patani Government made a profit of $16 a bhara upon their sales at the latter place.

The water used for washing the ore obtained at Intan is the stream called Ayer Kwah, which runs into the Rui near Bukit Berapit already mentioned. I had no opportunity of examining the workings in the valley, but it is clear that the ore must be obtained with great facility to enable men to produce tin, at a point so remote from supplies, at the price of $24 per bhara. The mines at Kroh mentioned by ANDERSON are now abandoned, probably the result of the illiberal Malay policy of driving the hardest possible bargain with the Chinese.*

There can be little doubt that, under proper management, and a government which would give some security for life and property, these mines might be rendered very productive and remunerative. Whether the Patani Malays will ever see the wisdom of encouraging Chinese miners by the offer of better terms, it is impossible to say; the Perak claim, which has been dormant since the war between that State and Kedah in 1818, may perhaps some day receive consideration, and its recognition would probably be the best security for the future prosperity of the Intan tin industry.

April 13th.—This morning, while preparations were being made for quitting our temporary lodging, a friendly Chinese presented himself for an interview. He gave his name as FONG KWI, and had many questions to ask as to the object of our visit. His curiosity having been satisfied on this head, he volunteered much interesting information about Intan and its neighbourhood. Two Siamese, he informed me, passed yesterday on their way to Betong, commissioned by Tuan Prang to inform the MENGKONG that I had insisted upon passing through Patani territory and was even now on my way. They were the bearers of a letter of which this was said to be the purport. Malays, unlike us, do not put in a letter all that they have to say ; the despatch of a letter usually involves a special messenger, and to him are confided *vivâ voce* most of the requests, commissions or information, which we should entrust to the penny post. The letter itself often contains little beyond complimentary phrases, and is useful rather as evidence of the genuineness of the errand than anything else. This accounts for Tuan Prang's messengers being able to tell the Chinese of Intan the nature of the communication of which they were the bearers. FONG KWI was anxious to know if there was any chance that this part of the Peninsula would come under British rule. The progress of events in Perak was evidently being closely watched by the Chinese in Patani who would like to find themselves independent of the Malays.

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* I heard in 1881 that they were again being worked.

When all was ready for the start, a financial difficulty had to be encountered. Various purchases had been made on the evening before, and dollars were now tendered in payment. Copper coin, however, was terribly scarce and change was not to be had. The shopkeeper proved to be the gainer by this, for additional articles had to be bought to bring the account up to an even sum in silver.

From Intan there is a path towards the N. E. which goes to Endah and Kroh. Avoiding this, we commenced the day's march by a short but steep ascent which took us to the top of a hill W. of the mines. At the foot of it, on the other side, the path crosses Ayer Kajang, a stream which runs into the river Kwah, one of the tributaries of the Rui. From this point the ground again rises and several slight elevations have to be crossed before the Kedah frontier is reached. From two of these—Bukit Petai and Bukit Daru—good views of the white cliffs of Gunong Wang near Baling were obtained. Monkeys were numerous on this part of the track and we repeatedly encountered troops of them (a long-tailed species) leaping and chattering among the trees to which wild fruit of some kind had probably attracted them. At one point the monotony of the march through the never-ending forest was broken by the appearance of two men coming from the direction in which we were going. They were Malays, and both were armed with *kris* and spear. The usual enquiry "where are you going?" which among Malays is a mark of polite solicitude, not of ill-bred curiosity, elicited the information that they were bound from Baling to Kernei. Shortly afterwards we reached an opening in the forest which was occupied by a pool of dark-coloured water. It was a sombre, uninviting looking place, but is dignified by the Malays by the name of Tasek, or "the lake." This is the boundary between the States of Patani and Kedah.

"The lake" did not present sufficient attractions to induce us to prolong our stay there, and after a brief halt the journey was resumed. High ground was again in front of us, and two hills—Bukit Tumsu and Bukit Sempang—were successively passed. *Sempang* means "cross-road" and at the hill so called a path branches off to the right, which leads, I was told, to Percha Deredah, a Siamese hamlet of some fourteen or fifteen houses on the Patani side of the border. Leaving the hills at last, we descended to a clearing occupied by Siamese peasants. We were now fairly out of the forest, and evidences of life and industry were to be seen on every side. At a Siamese kampong called Ayer Juang, we crossed a river (Sungei Rambong) by a good plank bridge and followed a path which intersected a wide expanse of open *padi* fields. The village of Rambong, which we did not visit, was left on our right when we passed Ayer Juang. Right ahead of us, and seen to great advantage beyond an open foreground of green fields, was the singularly shaped mass of Gunong Wang, a large limestone mountain which dominates Baling. It stands alone and seems to rise abruptly from the plain, its white, precipitous sides being in places altogether free from vegetation for hundreds of feet while the summit and slopes are covered with a thick forest of stunted trees.

The path seemed to improve as we proceeded, especially after we had passed a junction at which the track from Kroh and that from Intan (which we had been following) unite. Presently the river Baling was reached and crossed, and we entered a Siamese kampong. Comfortable looking houses, flourishing plantations and a stone causeway, which led through the hamlet, gave this place an air of long-established prosperity such as I had not seen since leaving British territory. A Siamese priest in his yellow robes sauntering about idly under the trees had evidently chosen an exceedingly pleasant spot for his meditations on the virtues of Buddha.

Our march was now nearly ended. At a short distance further on we came to a Chinese village built of sun-dried bricks, where a small crowd turned out to look at us as we passed, and thence my guide piloted me to the house of the Malay Penghulu, which we reached at 1 P.M.

MAT ARIS, the Penghulu of Baling, who governs this district for the Raja of Kedah, presently appeared and made us welcome. Green cocoa-nuts were produced and soon emptied of their refreshing contents. Declining all hospitable invitations to prolong my stay, I opened negotiations at once on the subject of boats for the river journey to Kuala Muda. I thought at one time that Malay procrastination would be too strong for me, but I formed an unexpected ally in a Penang acquaintance, MAT ARIF by name, whom an approaching wedding, the preparations for which were going forward in the Penghulu's house, had brought to Baling. He undertook to engage a boat and polers, and in the meantime I visited the Chinese quarter with the Penghulu. The right to keep a gaming house and the privilege of selling opium and spirits are farmed out to monopolists, and we visited their establishments in turn. The only foreign spirit obtainable was a vile concoction known in the British Settlements as "Eagle Brandy," which is imported, I believe, from Hamburg or some other German town. It is sold wholesale in the towns of the Straits Settlements at a price which, when the cost of bottles, corks, capsules, labels, case, packing and freight is deducted, seems to leave little for the liquid. There can be little doubt that it is a most deleterious compound, but either the state of the Colonial law, or the inaction of the authorities, permits our soldiers and sailors to be poisoned with it in the streets of our own sea-ports. HUNTLEY & PALMER's biscuits in tins and some bundles of Burmah cigars also formed part of the stock-in-trade of the spirit-seller. Fowls were cheap, and a number were secured by my people at five cents (about 2½*d*) a piece. In Patani, the Penghulu told me, they are much cheaper and can be obtained for one cent each, or eight cents a dozen. Bullocks and buffaloes seemed to be plentiful in Baling, and altogether it is a thriving place. The Chinese traders there purchase the tin produced at Intan and all kinds of produce from the Malays and send periodical cargoes to Penang.

Several individuals of the aboriginal tribe called Sakai were noticed by my people at Baling. Some of them are slaves in the houses of Malays, by whom they have been brought up from childhood.

In the evening, after an infinity of trouble, I succeeded in obtaining a covered boat, large enough to convey my whole party of 20 men, with the requisite number of polers. Our few possessions were put on board, and we were soon floating down the Giti river on our way to the Muda. The Baling river, which I have previously mentioned, is a minor stream which joins the Giti near the town. The latter river winds in the most picturesque manner round the base of Gunong Wang, at the gigantic cliffs of which we gazed up as we passed. All these limestone mountains abound in caves, the homes of bats and of the swallows which furnish the edible bird's nests of Chinese commerce. Gunong Wang is honeycomed with caves, and so are Gunong Geriyang* (commonly known as the "Elephant" mountain) near the Kedah capital, and Gunong Pondoh and others in Perak. It is only on the crags and peaks of mountains of this formation that the *kambing gurun* ("wild goat") is found. It is as shy and active as the chamois, and rarely falls into the hands of the Malays. I have, however, seen specimens of the horns in Perak, and Colonel Low mentions having seen a live one on the very mountain which I was passing.†

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* *Geriyang*, "the mountain of the Divinity," from *giri* (Sansk.), a mountain, and *hyang*, godhead or divinity in the ancient religion of the Javanese and Malays. So *Chenderiang*, the name of a river and district in Perak, is derived from *chandra* (Sansk.), the moon, and *hyang*. Other Malay words of similar derivation are *kayangan*, the heavens, (*ka-hyangan*, of or belonging to the deities) and *sembahyang*, to pray (from *sembah*, to pay homage, and *hyang*).

† "I observed one of these animals far above my head standing on the point of the perpendicular limestone rock of *Khow Wong* near the frontier of Patani." Colonel Low. Journal Indian Archipelago, III., 23 (1849).

Pulai was the first settlement on the river bank which I noticed. The population seemed to be numerous and a good many groups assembled at the river side to stare at us. At Kampong Datoh a little lower down the river we stopped for the night. Penghulu CHE WANG, the headman of the place, came on board to see me and to offer his services and the resources of his village such as they were. It was dark by this time and it was not worth while to land, I remained on board the boat for the night, while most of my people billeted themselves on the villagers.

April 14th. The Giti is terribly obstructed in the whole of its course by fallen timber. The conservancy of rivers is not understood in Malay forests, and where every successive rainy season, by the undermining of the river-banks by floods, causes the fall of numbers of trees into the stream below, the state of the navigable highway may be conceived. Just enough is cleared away to permit boats to pass, but in going down-stream, even by daylight, the most skilful steering is required to avoid contact with snags, and at night progress is almost impossible except in very small boats. Ours was one of the largest boats in use on the river and the bumps which she received in the course of the day were so numerous and severe that it was wonderful how she held together. Before the day was over we had lost a great part of the framework in the stern, which formed a sort of deck-house and supported a palm-thatch roof or awning. After a very winding course of a good many miles, the Giti joins the river Soh and from the junction the broad placid stream which flows down to the sea is known as the Muda River.

I was determined not to spend another night on the Giti river, but to push on to the Muda in one day, so before daylight everybody was on board and we were under weigh. The history of this day would only be an account of the exertions made to keep the polers at work and to prevent them from idling and losing time. From the first they declared that it was quite impossible to reach Kuala Giti in one day, that it had never been done in their recollection except by small boats and that we should be overtaken by darkness and capsized by collision with snags. No halt was permitted for cooking; our morning meal was prepared on board, and we stopped once all day. The principal places passed were Sungei Limau and Kubang Panjang (right bank); Kuala Kupang (mouth of the Kupang river); Kamoong Lela, where there was a considerable patch of sugar-cane; Kuala Pegang;* Kotumbah; Kuala Balu; Mangkwang; Kuala Kijang (river and village); Tawah; Sungei Soh Kudong (a clearing on the left bank); Besah; Kuala Injun; Kampong Tiban and Padang Gias.

At Mangkwang our boat was for a few moments a scene of the liveliest commotion. From my place, under the mat-awning aft, I heard shouts of alarm forward. All the men yelled to one another at once so that I could catch no intelligible words at first, and, the view ahead of me being interrupted by squatting figures and hanging clothes and weapons, it was impossible to see what the impending danger was. When, however, those nearest to me caught the infection, and, yelling *lĕbah* (bees), threw themselves down and pulled their jackets or the nearest garments available over their heads, I understood that we had encountered a swarm of bees and lost no time in seeking shelter under the mosquito curtain. The swarm was following the course of the river upstream, finding no doubt that the open passage through the forest, formed by the channel of the river, afforded an easy route for emigration. They passed right over our boat from stem to stern. A few of the men were stung, but the unfortunate steersman suffered most, for he could not leave the rudder to seek protection.

At Tiban the river winds so much as to form a loop, and, in order to avoid the fatigue and delay of going a long distance only to return to nearly the same point again, the Malays have cut an artificial channel connecting the two sides of the loop. This cutting is called Sungei Trus, and the reach at which we emerged at the other end bears the name of Rantau Goah Petai. Both at Tiban and at Padang Gias the boatmen made strenuous efforts to soften my determination to proceed, but I was inexorable. It was pitch-dark before we reached Padang Gias, the last place on the Giti at which camping was possible, there being no other clearing until the junction of the two rivers is reached; snags were still numerous and repeated bumps warned us that the boatmen had reason on their side in representing that there was danger to a large boat proceeding down the river by night. The poler who stood in the bow directing the boat's course solemnly disclaimed all responsibility and declared that he could see nothing ahead and could not therefore avoid obstacles. Still we proceeded and were rewarded at last about 9 P.M. by quitting the tortuous and timber-choked Giti for the broad, smoothly-flowing Muda. The tired boatmen were now permitted to lie down and rest, the poles were laid aside, and half a dozen of my own men took up the paddles. We paddled all night, and before daylight on the 15th, landed at Pangkalam Bongoh in Province Wellesley, in British territory once more.

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* At Kuala Pegang and other places there were rafts of telegraph poles destined for the construction of a line of telegraph from Kedah to Siam, a useful work, which has never, I believe, been carried out.

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A few words are wanting to complete the narrative. The expedition, though it failed in its primary object—the surprise and capture of Maharaja LELA—was not altogether barren of result. The man TUAH, who, it has already been mentioned, had been taken to Salama as a captive of their bow and spear by CHE KARIM's followers, had been sent down to Province Wellesley with other slaves at the request of the Lieutenant-Governor of Penang. The latter had interfered in the interests of humanity to free these captives from slavery, but no one suspected that one of them was the person for whom a reward of $3,000 had been offered as one of the principal actors in the tragedy of Pasir Sala. In anticipation of this, and acting on the information which I had obtained at Lunggong, I had brought with me to Province Wellesley the Patani Penghulu DOLAH, who, when confronted with TUAH, identified him at once. He was eventually tried with the other prisoners and condemned to death, but reprieved on the ground of weakness of intellect.

The detachment of twenty men whom I left behind at Kendrong, occupied the house which our arrival had compelled Maharaja LELA to quit, and their presence effectually prevented his return to the right bank of the Perak river. There was no safety for him in Patani, for Tuan Prang and other chiefs to whom I had applied for assistance were now afraid to harbour him. He was, therefore, obliged to retrace his steps and to take refuge at a place called Kota Lama on the Perak river, where he eventually surrendered. He and others were tried for the murder of Mr. BIRCH, convicted and executed.

The passage of the expedition through a part of the country, never previously visited by a European, had its interesting side from a geographical point of view. I had no instruments of any kind with me, and the service on which I was engaged did not permit of any delay for exploring or map-making. The knowledge gained, however, led in 1877 to the despatch of a government surveyor to Ulu Perak by whom part of the route has been laid down in the new map of the Peninsula lately published by STANFORD & Co.

W. E. MAXWELL.

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A FEW IDEAS ON THE PROBABLE ORIGIN OF THE HILL TRIBES OF FORMOSA.

BY

JOHN DODD,

Formosa.

In China and in all parts of Asia, there are to be found not only in remote regions high up in the mountains, but even in less wild districts, types of men who have defied for ages the march of civilization. It would be a very difficult task to write the early history of any of these savages, or to trace their origin with any feelings of certainty. Traditionary reports, handed down from one generation to another, cannot be believed implicitly, and, if followed up, are often found to be very conflicting and almost invariably lead the enquirer into a land of doubt and speculation.

In handing to the Straits Branch of Royal Asiatic Society a short vocabulary of words used by the Tangão tribes, I have thought that perhaps a few ideas of mine on the probable origin of these tribes, who now occupy the lofty mountain ranges of North Formosa, might be acceptable. The tribes in question, who differ very materially in appearance, language, manners, &c., from the tribes of the plain called Peppowhans, have, I should imagine, the credit of being the first arrivals in this beautiful island. Craniologists alone would be able to trace the section of the human family to which they belong, but I should be inclined to doubt if they decided that all the various tribes, numbering, I should think, over one hundred, spread over a wild and mountainous country some two hundred miles long by fifty to sixty miles in its broadest part, were descended from one pure stock. I have, for many years, held the opinion that the hill tribes are descended from a mixture of sources, but chiefly Malayan. It is very probable that the earliest inhabitants of this island were of an Indian type—short in stature, but not very dark-skinned—the descendants of a very ancient race, the origin of which is lost in obscurity. Subsequently, the Malayan element must have appeared, many centuries ago, for the Malays were found by the Spaniards as far North as the Philippines as early as A.D. 1521, at which date the principal islands were almost entirely occupied by them, and it is very likely that those islands, as well as Formosa, had been colonised by them many hundred of years before.

The various dialects spoken, especially in the Southern half of the island, lead one to suppose that the Formosan Hill Tribes are descended from several sources.

Some of the dialects contain undoubtedly words of Malayan origin, but the bulk of them do not resemble, as far as I have been able to ascertain, any language spoken in the East, and although there are many Chinese words now in use amongst the tribes residing on the Western border-land, such words are only used to describe articles obtained from Chinese hillmen, for which these border savages have no names.

It is generally supposed by those who have carefully observed the hill savages called Chin Wans that they are not direct descendants of Chinese, for they do not resemble Chinese of the present day in any point, except perhaps in the high cheek-bone, which many of them have, in common with Malays, Siamese, Japanese and other Eastern races. In many savage tribes in the North of Formosa—and all our remarks refer to them—prominent cheek-bones are not the rule, but the exception, and the contour of the face and the small round-shaped head at once proclaim them to be children of another race. Their eyes, which are straight cut, have a widely different appearance from the eyes of Chinamen, and the way in which they wear their hair—parted in the middle, and tied at the back of the head, or worn sometimes loose, hanging down the back of the neck, but kept off the forehead by a string of beads or plain piece of hempen string—at once decides that they are not of Chinese origin, but more like Malays than any other Asiatic people.

Ever since I first made the acquaintance of the hill tribes of North Formosa—as far back as December, 1864—I have been strongly of opinion that they were, for the most part, sprung from an offshoot of the Malayan race, and it is not inconsistent to suppose that such daring pirates and buccaneers as the Malays then occupying the Malay Peninsula, the East of Borneo, and Islands belonging to the Philippine group, should have found their way in numbers to Formosa. It may be that they visited for the purpose of settling here, or simply as traders, or explorers, but it is more likely that, whilst pursuing their piratical courses in the South, their vessels were driven by storms to the coast of Formosa, and were either wrecked or found shelter there, eventuating perhaps in the survivors deciding to remain in the island.

It is only about thirteen or fourteen years ago that a number of Bashee islanders drifted in their boats to the South Cape, and were rescued by Mr. Pickering (who was then in the South of the island) from the savages, and were sent back to their homes. Under other circumstances, they might have been compelled to take up their quarters for good in Formosa.

During my residence here, there have been numerous wrecks of Lû Chûan junks on the North-eastern and Western Coast, the crews of which, in less civilised times, might have been allowed to remain all their lives on the island, if not put to death by Chinese wreckers, who were, not many years ago, worse than savages on such occasions. In previous years, similar wrecks of Lû Chûan vessels might have taken place, and the crews may have remained in the island, and may have settled down, married, and left behind a curious mixed progeny.

Previous to my arrival here, and when living at Hongkong, it was thought by many people there, that certain vessels which had left Hongkong and other Ports in China, had been lost on the Coast of Formosa, and that the crews and passengers, in some instances, had been murdered, but, in other cases, had been taken into the interior and there made to work underground in certain mines. In 1865, I was requested to make enquiries of the savages, wherever I might go, as to the truth of the supposition, and, after travelling all through the North of the island, and as far South as Lat. 24°, I could find no trace of mines in the interior, neither could I hear of the presence, amongst savages, of any foreigners. It is, however, very likely that people wrecked on the Western or Chinese side of the island were not only robbed, but, in many cases, murdered or starved to death. Chinese wreckers on the North and West Coast, in my own time, were not above taking advantage of the helpless state of either Lû Chûan or European wrecked mariners, and many, no doubt, would never have been again heard of, if strenuous exertions had not been made by foreign residents, who appeared on the scene, protected the crews, and, on several occasions, saved the ships from plunder and fire—the usual finale to a successful raid by Chinese wreckers.

On the savages' side of the island, or what is called the East Coast, many ships must have been lost.

Some ten or twelve years ago, an American vessel was wrecked on the South-east Coast, and the unfortunate crew was murdered. The savages were punished, to some extent, by the H. B. M.'s gunboat *Cormorant,* I think it was, and subsequently the American Flagship, with Admiral BELL on board, anchored off the place, and landed Marines and Sailors with the view of punishing the savages, but, after eight hours' march through forest and over hills, they returned without having effected much damage. On this occasion, Lieutenant MACKENZIE, U.S.N., lost his life, and several of the men suffered from effects of the sun. After this, General LE GENDRE, U. S. Consul at Amoy, proceeded across country from Takao, accompanied by Mr. PICKERING (now Protector of Chinese at Singapore), Mr. A. U. BAIN and, I believe, Mr. J. F. HUGHES of the Imperial Maritime Customs, to interview the Principal Savage Chief in that part of the island.

I believe his name was TOK Î TOK. He was previously known to Mr. PICKERING and to General LE GENDRE, and being friendly disposed towards foreigners, they succeeded in extracting a promise, that in the event of European ships landing their crews to obtain water, or in the case of wrecked mariners being cast on shore, they were, in future, to be well treated and taken care of, &c. One stipulation of Tok î Tok's was, that vessels anchoring there must fly a red flag, boats landing men and people wrecked in that neighbourhood must shew a red flag, and Tok î Tok and his tribe would not molest them. It is to be hoped that Tok î Tok and his successors will abide by the terms of this important little treaty.

There was also the case of a Lû Chûan junk lost higher up on the East Coast, the crew of which was supposed by the Japanese Government to have been murdered by the savages. The event led to a serious misunderstanding between China and Japan, which was patched up by the payment to the Japanese of a heavy indemnity.

The chances, in recent times, of wrecked people being allowed to settle in the country, especially on the East Coast, seem to have been very slight, but, in earlier times, many unfortunate castaways may have been permitted to retain a footing in the island, and may have been strong enough to establish one, and, in course of time, may have married into a tribe and become amalgamated with it.

In continuation of the subject, and bearing very closely on the general idea that the population of the island has been mixed up by the periodical advent of castaways, it is probably in the recollection of one or two residents in the island that, on a certain day not many years ago, two or three savage-looking canoes of a huge catamaran type suddenly made their appearance in the bay of Kelung, and, on being encouraged to land, out jumped a dozen or more of half-starved men, who proved to be Pellew islanders. On looking at the Map of Asia and Pacific Ocean, it will be seen what an enormous distance these men must have come in these open boats. They were a dark-skinned frizzly-haired lot, a half-starved, wild-looking set of men, and were anxious to engratiate themselves with the friendly foreigners and inquisitive Chinamen whom they found on shore. Attempts were made to interrogate them in many different dialects, but not a single word except one struck the ear as being familiar, and that was the word

"Pellew." It was very singular that an officer on board the British gunboat then in port, who was struck with the appearance of the men, and who had been at the Pellew Islands, at once recognised their resemblance to the natives of those parts. It was subsequently ascertained that these men had been driven by bad weather from their fishing grounds, had drifted about for some time, had finally been caught in a storm lasting twelve days at a stretch, had been carried before the wind all that time, had subsisted chiefly on cocoa-nuts and fish, and had finally, after many days—how many was never definitely understood—arrived within sight of the inviting and pretty harbour of Kelung. It was very fortunate that they landed at Kelung, for they found friends who were so interested in them as to furnish them with food and clothing; a subscription was started, and they were forwarded eventually to Hongkong, then to their own country, in rather a roundabout way, but, as far as I know, they were taken back to the Pellew Islands.

It struck me very forcibly at the time that if Pellew Islanders in open boats could fetch Formosa, the island might not have looked, in former years, so far for an addition to its population. Had these men been wrecked on the East Coast, or had they sought shelter where savages lived, they might, if their lives had been spared, have settled down, they might have intermarried and assisted more than ever in mixing and confusing the breed of the island, or rather that part of it occupied by the hill tribes on the East Coast and central Mountains.

In addition to the foregoing instances of how the island population may have originated and subsequently become intermixed by various accidental causes, there is still one other important point to be considered. It is well known to Captains of vessels who have sailed past the South Cape of Formosa and along the East Coast on their way to Kelung or Tamsui, that, at no great distance from the shore, a warm current of varying breadth, called the Black Stream, or Ku-ro-si-wo, sweeps along at a good pace towards the North, assisting very materially vessels bound in that direction. In fact, in what is called the "old schooner days" (when steamers were almost unknown at Tamsui), sailing vessels were frequently carried by the force of the Ku-ro-si-wo from the neighbourhood of the South Cape of Formosa to the North-east end of the island, in perfectly calm weather, without any assistance of sails. This fact is well known to mariners, and, in certain seasons of the year (North-east Monsoon), it is considered often advisable to go to the Eastward of the island rather than to beat up the Formosa Channel—the "Black Stream," as it is called, being nothing more nor less than a strong tide running in a Northerly direction.

This current, flowing as it does past the Philippines, directly towards Formosa, possibly, in the far away past, brought to the island the first specimens of humanity. It is not unlikely that boats containing fishermen, perhaps their wives or daughters and sons, engaged in fishing on the Coast of Luzon or Mindanão or even further South, have, on numerous occasions, been carried away by the force of the Ku-ro-si-wo Northward, and, like the fishermen of the Bashee Island, been taken to the Coast of Formosa. It is indeed most probable that the force of the storm drove the Pellew Islanders right into this current, for, without the assistance of some such aid, it is hard to understand how, after the gale had abated, they were able to propel their canoes to such a distance as Kelung. It will be seen from the foregoing, that a separate creation of man was not absolutely necessary in this Eden of islands.

On questioning the aborigines of the hills, as to where they originally came from, they invariably pointed Southwards, remarking that the place was distant very many "sun-go-downs," meaning many days' journey Southward. The expression "Jib wâ gêi," our day of twenty-four hours, timing from sunset to sunset, is a common mode of expressing the distance, or time it would take to go from one place to another. I feel convinced that the hill tribes originally came from the South and gradually extended themselves Northward, keeping always to the mountains in preference to the plains. I do not believe that any body of them were the offspring of men from the Eastern and Northern islands of Mei-a-co-si-ma, Lû Chû, or Japan, although it is said that a Japanese Colony once existed at Kelung, and at a time when perhaps the savages, and certainly the Peppowhans, resided there (as many of the latter do to this day) though their numbers are very insignificant.

If Northern castaways or colonists came in former times to Formosa, the Lû Chûan or Japanese type would appear in some shape to the present moment, but all the tribes of the North which have come under my observation, resemble the Japanese and Lû Chûans in nothing, but their short stature, and dark straight hair; and in their mode of dress, or manner of arranging their hair, there are no similarities whatever. Japanese tattoo their bodies, and so do savages, to some extent, but, as far as I have been able to judge, there is no resemblance even in this point. The knowledge possessed by certain tribes of *weaving*, and of the art of embroidering their coats, of carving their pipes, scabbards of their knives, &c., would make one believe that the first occupants of this island brought with them certain arts, not generally known by uncivilised peoples of a low type. If the art of weaving, possessed not only by the Peppowhan women, but by the hill squaws, was not introduced by the original or subsequent settlers, but was discovered by the aborigines themselves, it goes to prove that, although wild and untamed as they are, and to this day without any written language, they have at least inventive powers of no mean order. The knowledge of weaving may have been acquired first of all from the Dutch or Spanish, both nations having had a footing in the island in the 16th century, but it is more likely to have been learned from the Dutch, who had extensive settlements in the South, about Taiwanfoo, and who, it is said, were on very friendly terms with the Peppowhans (lit., half-cooked or half-civilised natives), about whom I shall have to write separately at some future date. If the knowledge of weaving was acquired by the Peppowhans first, it might have been imparted to the hill tribes by women taken prisoners in tribal battles, which must have been frequent between the plain and hill savages in earlier times.

The loom and shuttle used by the women are of the most primitive shape and construction, but the work turned out in the shape of bleached hempen cloth, and which I have seen in the process of manufacture, is more finely made and far more durable than the Chinese made cloth. Some of the dresses, the mantilla of the women especially, are of fine and close texture, of well-bleached hemp, and are embroidered with strips of scarlet and blue Long

Ells, obtained in barter from Chinese bordermen, when friendly relations exist between the aborigines and the wily invader. Their curious taste in colours and the shape of their clothes would lead one to conclude that such fashions came from the Philippines. The mantilla, often worn over the head by old women, at other times over the shoulders, must have come from the South, and the cut of the lower garment, worn at times by both men and women, very much resembles the *sarong* of the Malays, only it is not worn so long as the *sarong*.

(To be continued.)

LIST OF WORDS OF TANGÃO DIALECT, NORTH FORMOSA.

N.B.—Words or syllables with ˘ over them mean that quick pronunciation is required.

English.	*Tribe of Tangão.**	*Remarks.*
I.—		
Man	Kaw tŏh hêî	Meaning "One Man." English pronunciation of man, "Hay."
Woman	Kâ nî dîin	Often, Kâ nî dî it.
Husband	Bâd li kûi	
Wife	Kûi ying kâ nî dîin	
Father	Yâ bâ	
Mother	Yâ yâ	
Boy	Wû lâ kî *or* Wû lâ kê.	
Girl	Wû lâ kî kâ nî dîin	
II.—		
Teats	Môbû	
Blood	Nâm mû *and* Lâ-bu.	
Lips	Pârâhûm	
Knee	Târrî	Strong accent on double *r*.
Ear	Pâ pâck	
Eye	Lão yiek	English pronunciation, "Low yĕck."

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*Accent on last syllable.

English.	*Tribe of Tangão.*	*Remarks.*
Eyelids	Pû oû lû lão yiek	
Finger	T'lû liĕng	
Foot	Kâh pâhl	
Hair (human)	Sĭ niŭ rŏok	"Pi" is often affixed, in that case accent on penultimate.
,, (of other animals)	Kâb bock	
Hand	Kâb bâh	
Head	Tŏh noch	"Noch" like Scotch "Loch."
Mouth	Lâ quâck	Often, Lâ quâss.
Nail	Kâh mîl	
Nose	Ngŏ hŏh	
Skin	Kiâ hêll	Strong accent "Hêll."
Tongue	Mâ lê	
Tooth or Teeth	Gûn noch	"Noch" like Scotch "Loch."
III.—		
Bird	Kâ pâu niĕk	
Fish	Ngo lê	
Capon	Gâ lûn bûd gâk yêng â tâh	Lit., Cut-stones hen.
Fowl (Hen)	Yêng â tâh	
Partridge	Yêng â tâh bâd lâ hûi	
IV.—		
Alligator	……	Does not exist in Formosa.

English.	*Tribe of Tangão.*	*Remarks.*
Turtle	Kû kâl âkût	
Deer	Mâ gâu lock, *or* Mâ ngâ rû, *also* Mâh hâh.	
Dog	Hû yin	
Elephant	......	Does not exist in Formosa.
Pig (Wild Hog)	Bî wâk bâd lâ hûi	
Pheasant	Chiâ kong	
Rhinoceros	......	Does not exist in Formosa.
Squirrel	Kão lî	
Flying Squirrel	Kão lî bâhd lâck kâh	
Monkey	Liong-ai	
V.—		
Flower	Pâ pâ	
Tree fern	Nû henúg	Strong prolonged accent on last syllable.
Bamboo	Tâh kân	
Rattan	Kwâ yû	
Tree	Po kieng kûnnûs	"Kûn" like "kŏon."
Wood	Hûn niĕk	"Hûn" like "hŏon."
Timber	Po kieng hûn niĕk	
Camphor Tree	Pâ lâh kûi po kieng kûnnûs.	
VI.—		
Banana	Kô kô	

English.	*Tribe of Tangão.*	*Remarks.*
Orange	Ŭtâck	
Rice	Mân mê	
VII.—		
Hemp	Hâb-ão	
Indigo	Lão-whâ	
Potatoe	Mâu gâh hêi	
Tobacco	Tâ mâ kû	Both Savages and Peppowhans use this word.
Sugar	Kum siă	
Grass	Kâm mân	
VIII.—		
Gold	Hâd lâk ît	
Gold Dust	Bû nâkî hâd lâk ît	
Silver	Pîd lâh	Often, Pî lâh.
Copper	Kû lû whân mâck tâ lâh	
IX.—		
Arrow	Pin nî lawk	
Bow	Hûn nîûk	
Boat	Kâh sû	
Mat	Loh pêi	
Gun	Pâh tûs	Chinese hillmen always make mistake and pronounce "Pah tût."
Powder	Kão bûdî	

English.	*Tribe of Tangão.*	*Remarks.*
Large Knife	Lâ tao	
Arrow belt	Tû bieng	Made of hide generally.
Waist cloth	Hâb bock	Sort of girdle of hempen cloth between which and the body the Lalão (knife) is inserted.
To shoot or fire gun	Mûn pâh tûs	
X.—		
Mountain	Bâd lâ hûi	Meaning hill or wild.
XI.—		
Earth	Ûrão	Meaning, mud or dirt. No name for the world.
Sky	Kân yât	
Sun	Whâ gêi	Pronounce "Wha gay."
Moon	Pû yât ching	
Star	Pû âng âh	
XII.—		
Thunder	Bî sû	
Lightning	Awe toh pûn niek	Meaning God or Devil of Fire.
Wind, Air	Tû long	
Clouds	Shin lock *or* Bieu gât	
Rain	Kwâ lâck	
Fire	Pûn niek	"Pun" pronounced like "Poŏn."
Water	K'tsiâ *or* Kŭt siâ	The "kŭt" short.

English.	*Tribe of Tangão.*	*Remarks.*
XIII.—		
Day	Jib wha gei	Meaning "sun go down" or one day.
Night	Bâd lâh hâng ân	
To-day	Pî lão	Pronounce "Pee low."
To-morrow	Sâh sân	
Yesterday	Sèh sân hêi làh	"Hêi lah" pronounced "Haylah."
XIV.—		
To live	Kî ân *or* Mâh kî	
To kill	Kû tân	
Dead	Hô kê it	
Cold	Hâh yâck	
Hot	Kî lok	
Large	Hû pâh *or* Hû pâk.	
Small	Chî bûk	
Black	Mâ kâ lock	
White	Pâ lâ kûi	
Green	Kâ lâ siek	
Red	Mâck tâ lâh	
XV.—		
Come	Mwâ *or* Mĕa	Mwâ lût ni = Come here.
Go	Hâh tâck *also* Kwâ yât.	

English.	*Tribe of Tangão.*	*Remarks.*
East Drink	Mâu niek *or* Ngun niek	For to eat, to drink, and to smoke, the same word is used.
Sleep	Mâ bêi	"Bêi" pronounced like "Way."
Awake	Ongât mâ bêi	
XVI.—		
1	Kaw tôh	
2	Sâ dĩing *or* Sâ ying.	
3	Chiu gân	
4	Pãi yât	
5	Mân gân	
6	Tai yiu	
7	Pî tu	
8	Sî pât	
9	Tai sô	
10	Mou pôh *or* Pong.	
11	Mou pôh kaw tôh *or* Pong kaw tôh.	
12	Mou poh sâ dĩing *or* Pong sâ ying.	
20	Sâ dĩing mou pôh *or* Sâ ying pong.	
30	Chiû gân mou pôh *or* Chiu gân pong.	
100	Kaw toh kâ pût	"Put" pronounced as in "Foot."

THE HISTORY OF PERAK FROM NATIVE SOURCES.

BY

W. E. MAXWELL.

EXTRACT FROM THE *Marong Mahawangsa* RELATING TO THE FOUNDING OF A KINGDOM CALLED PERAK.

"One day Raja MARONG MAHA PODISAT went into his outer audience hall, where all his ministers, warriors and officers were in attendance, and commanded the four *Mantris* to equip an expedition with all the necessary officers and armed men, and with horses and elephants, arms and accoutrements. The four *Mantris* did as they were ordered, and when all was ready they informed the Raja. The latter waited for a lucky day and an auspicious moment, and then desired his second son to set out. The Prince took leave after saluting his father and mother, and all the ministers, officers and warriors who followed him performed obeisance before the Raja. They then set out in search of a place of settlement, directing their course between South and East intending to select a place with good soil and there to build a town with fort' moat, palace and *balei*. They amused themselves in every forest, wood and thicket through which they passed, crossing numbers of hills and mountains, and stopping here and there to hunt wild beasts, or to fish if they happened to fall in with a pool or lake.

"After they had pursued their quest for some time, they came to the tributary of a large river which flowed down to the sea. Further on they came to a large sheet of water, in the midst of which were four islands. The Prince was much pleased with the appearance of the islands, and straightway took a silver arrow and fitted it to his bow named *Indra Sakti* and said: 'O arrow of the bow *Indra Sakti*, fall thou on good soil in this group of islands; wherever thou mayest chance to fall, there will I make a palace in which to live.' He then drew his bow and discharged the arrow, which flew upwards with the rapidity of lightning and with a humming sound like that made by a beetle as it flies round a flower, and went out of sight. Presently it came in sight again, and fell upon one of the islands, which, on that account, was called *Pulau Indra Sakti.* On that spot was erected a town with fort, palace and *balei*, and all the people who were living scattered about in the vicinity were collected together, and set to work on the various buildings. The Prince reigned here with great justice and generosity, and all the poor and indigent prayed for him that he might be preserved in his state and dignity. And Raja MARONG MAHA PODISAT and his Counsellors called this country *Negri Perak*, from its connection with the silver arrow. The Prince was then formally established as Raja in Perak, and he sent an embassy to inform the King, his father, of the fact, and his power increased, and numbers of people flocked to Perak on account of the justice and liberality of his administration."(1)

Of this story, it is necessary to say that it has no local currency in Perak, and that the Perak Malay commences the history of his country with the legend of the white Semang.(2) I have, however, heard an attempt to reconcile both legends by the statement that it was after the dynasty founded by the son of the Kedah Raja had died out, that the new line of kings from Johor was brought in.

It is not easy to name any spot in Perak which corresponds in the least with the lake and islands described in the text. Colonel Low suggests the Dindings, or some tract near the Bruas river. The latter is probably the oldest settled district in Perak. The *Sajarah Malayu* mentions a "Raja of Bruas" before there was a Raja of Perak of the Johor line. Local traditions, too, all speak of Bruas as the ancient seat of government. Localities on that river are identified by natives as the scenes of the fabulous adventures described in the *Hikayat Shamsu-l-bahrin* (1), and it is traditionally related that the Bruas was formerly connected with the Perak river at a place now called Tepus, but then called Tumbus. An-

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(1) Translated from a copy of the *Marong Mahawangsa* in my possession. *See* also Colonel Low's translation, Journal of the Indian Archipelago, III., 176.

(2) I have given this legend at length in a paper recently contributed to the Journal of the Royal Asiatic Society, N. S., Vol. XIII., Part IV.

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(1) See a short description of this work in Van der Tuuk's account of the Malay M.S.S. belonging to the Royal Asiatic Society, No. 61.

The following extract is translated from a copy in my possession. It is the opening passage, and summarises the adventures described in the body of the work. The mixture of Hindu and Muhammadan names is very characteristic of Malay Romances :—

"In the name of God, the Compassionate, the Merciful. God knoweth the truth.

"This is the tale of *Shamsu-l-bahrin*, the incidents of which are related by the author in the most elegant language. This prince was descended on the male side from the posterity of God's Prophet Adam, on whom be blessings and peace, and on the female side from the stock of Raja Indra.* He it was who was famed for his nobility, beauty of form, benevolence, wisdom, and fidelity. And it was he who was endowed with the twelve virtues, and who had exceeding compassion for those servants of God who suffered injustice, and who aided them to the utmost of his power wherever he might be. This was the prince who was widely renowned in the lands of the Jin, and the Peri, the Dewa, Mambang, Indra, and Chandra. Even down to mankind all feared and admired and stood astonished at his wisdom and prudence, to which must be added his boldness and courage and his supernatural power and knowledge of all the secret sciences and arts. He it was who possessed himself of the bow of *Rama Bisnu*,† called *Kinduwan Braksana*,‡ (of exceeding virtue not to be surpassed in those days), having taken cient tombs at Bruas support the popular tradition of its importance as a settlement in former times. The most venerable spot in

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* In Hindu mythology, *Indra* is the king of heaven.

† *Bisnu*=*Vishnu*, one of the gods of the Hindu Triad. *Rama* is one of the incarnations of *Vishnu*.

‡ *Rama's* bow and arrows are famed in the *Râmâyana*.

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it from *Yan al Jan.* He it was who rode upon the horse named *Mardan Darakas,* the offspring of *Yan al Jan;* and it was he who slew the Jin called *Mula Bazat,* who dwelt on the mountain *Maha Prabat* guarding the sword of *Yapat,** the son of the Prophet *Noah,* on whom be peace; and who possessed himself of the sword of *Yapat,* the son of *Noah,* which is not to be surpassed in this world. He it was who was a pupil of *Brama Sakti,*† whose like there was not for supernatural virtues. He too it was who slit the nose of the son of the Raja *Mambang Gangga Mahadira,* and who cut off the ears of the son of Raja *Dewa Mahajata.* It was he who slew the demon *Daniawa,* whose bulk was that of a mountain, and the *Dewa Puteh* who had fifty heads and one hundred arms. He too, took the ivory tablet bearing the picture of the princess *Chandra Nulela* from the hands of the Jin whose name is *Samu.* It was he who killed Raja *Dewa,* in the world called *Harmandan Dewa,* and also the Raja of the Spirits of the Green Sea, whose name was *Chakra Kahana.* He it was who was imprisoned by *Chakra Kahana* for the space of a year and seven months in an iron prison, and yet came to no harm. It was he who slew the dragon in the sea of *Para-Lankapuri,* and who took the princess *Langli Ilang* at the lake of the four brothers; and he also took the jewelled bracelet, the workmanship of Raja *Jemshid,* which was wonderful to behold, and, over and above that, of magic power and virtue. He it was who slew the spirit of the sea of *Para-Lankapuri,* whose name was *Darma Gangga* and the demon *Hasta Brama,* whose body was two hundred fathoms long, whose skin was red like fire, whose hair fell down to his ancles, whose tongue reached to his knees, and who had tusks seven fathoms in length. And it was he who slew the Jin that dwelt below the earth whose name was *Patlamah Sakti,* and whose supernatural power was such that his brightness reached to the heavens. He it was who killed the Raja of all the *Dewa* and

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* *Yapat*=Japhet.

† *Brama Sakti* is described as an ascetic living a life of religious austerity. Possibly the incident has been derived from some one of the *puranas* in which god *Bramha's* appearances on earth in the character of a religious mendicant are related.

Perak, however, is Tumung on the Perak river, a few miles North of Kwala Kangsa which is the scene of the legend of the white Semang already alluded to.

The Legend of the White Semang.

(Reprinted from the Journal of the Royal Asiatic Society, N. S. XIII., Part IV.)

“Baginda Dai reigned in Johor Lama.(1) He despatched a trusted counsellor, one Nakhodah Kasim, to sail forth and look for a suitable place for a settlement, for there were plenty of willing emigrants. Nakhodah Kasim got ready a fleet of prahus and sailed up the Straits of Malacca, hugging the coast, till he reached Bruas (a district and river in Perak). While there, he saw that a brisk trade was being carried on between the coast and the interior, imported goods being despatched up the country and native produce brought down from the inland districts. He made inquiries and was told that there was a big river in the interior. His curiosity was now aroused and he penetrated on foot into the interior and discovered the Perak river. Here he traded, like the natives of the country, making trips up and down the river, and selling salt and tobacco(2) at the villages by the river-side. On one of these trips he reached Tumung in the North of Perak, and made fast his boat

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the spirits of the sea, the land and the water, whose name was, Raja *Baranggi*, whose sway extended from the East to the West from the South to the North, and to whom all spirits were subject. God knoweth the truth!”

(1) Johor Lama was the old capital of the State of Johor, which is the southernmost of the Malay States of the Peninsula.

(2) Tobacco was first introduced into the Eastern Archipelago by the Portuguese at Malacca in the sixteenth century. Anachronisms of this kind are common in native histories.

to the bank. After a few days the Semangs (Perak was not yet populated by Malays) came down from their hills to buy salt. They came loaded with the produce of their gardens—sugar-canes, plantains and edible roots—and brought their wives and families with them.

"A Semang girl, while her father was bargaining at the boat, took up a sugar-cane and commenced to strip off the rind with a knife; in doing so she accidentally cut her hand. Blood issued from the wound, but what was the astonishment of all around her when they saw that its colour was not red but pure white! A report of this prodigy quickly spread from mouth to mouth, and Nakhodah KASIM landed from his boat to see it with his own eyes. It occurred to him that this was a family not to be lost sight of, he loaded the father with presents, and, in a month's time, by dint of constant attentions, he had so far won the confidence of the shy Semangs that he was able to ask for the girl in marriage. The father agreed and Nakhodah KASIM and his wife settled at Kuala Tumung, where they built a house and planted fruit-trees.

"Now, the Perak river overflows its banks once a year, and sometimes there are very great floods. Soon after the marriage of Nakhodah KASIM with the white Semang, an unprecedented flood occurred and quantities of foam came down the river. Round the piles of the bathing-house, which, in accordance with Malay custom, stood in the bed of the river close to the bank in front of the house, the floating volumes of foam collected in a mass the size of an elephant. Nakhodah KASIM's wife went to bathe, and finding this island of froth in her way she attempted to move it away with a stick; she removed the upper portion of it and disclosed a female infant sitting in the midst of it enveloped all round with cloud-like foam. The child showed no fear and the white Semang, carefully lifting her, carried her up to the house, heralding her discovery by loud shouts to her husband. The couple adopted the child willingly, for they had no children, and they treated her thenceforward as their own. They assembled the villagers and gave them a feast, solemnly announcing their adoption of the daughter of the river and their intention of leaving to her everything that they possessed.

"The child was called TAN PUTEH, but her father gave her the name of Teh Purba.(1) As she grew up the wealth of her foster-parents increased; the village grew in extent and population, and gradually became an important place.

"One day some Semangs were hunting at a hill near the river Plus, called Bukit Pasir Puteh, or Bukit Pelandok. They heard their dogs barking furiously, but, on following them up, found no quarry, only a large bamboo (*buluh bĕtong*), small at the top and bottom, and having one large thick joint, which seemed to be attracting the attention of the dogs. They split open the thick part of the stem and found in it a male child, whom they forthwith took to Nakhodah Kasim. The latter adopted him as his son, and when the two children were grown up they were betrothed, and in due time were married. The marriage was, however, merely nominal, for Tan Puteh Purba preserved her virginity, and Toh Changkat Pelandok, her husband, returned to his native district, Plus. Nakhodah Kasim at length died, leaving Tan Puteh mistress of the whole of Perak. As he lay dying, he told her his history, how he had come from the land of Johor, of the Raja of which he was an attendant, and how he had been despatched to find a suitable place for a settlement. He declared the name of his master to be Sultan Mahmud of Johor, and with his dying breath directed that a Raja for Perak should be asked for from that country.

"Tan Puteh now called one of her ministers, Tan Saban, whom she had adopted in his childhood. He came of a noble family, and belonged to the district called *Tanah Merah* (Red Earth). A wife had been found for him by Tan Puteh, and he had two children, both girls. Tan Saban was commanded by his mistress to open negotiations with Johor, and this having been done, a prince of the royal house of that kingdom, who traced his descent from the old line of Menangkaban, sailed for Perak to assume the sovereignty. He brought with him the insignia of royalty, namely, the royal drums (*gandang nobat*), the pipes (*nafiri*), the flutes (*sarunei* and *bangsi*), the betel-box (*puan naga taru*), the sword

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(1) *Teh*, short for *Puteh*, white; *Púrba*, or *pûrva*, Sanskrit "first." This name is also given to the first Malay Raja in the *Sajarah Malayu*.

(*chora mandakini*), the sword (*perbujang*), the sceptre (*kaya gamit*), the jewel (*kamala*), the '*surat chiri*,' the seal of state (*chap halilintar*), and the umbrella (*ubar-ubar*). All these were inclosed in a box called *Baninan.*

"One his way up the Perak river the new Raja stopped at Selat Lembajayan for amusement. One of his attendants happened to point out some fish in the water, and, in leaning over the boat's side to look at them, the Raja lost his crown, which fell from his head and immediately sank. His people dived in vain for it, and from that day to this no Sultan of Perak has had a crown. Near Kota Setia the Raja was received by TAN PUTEH, TAN SABAN and all the chief men of the country, who escorted him to Kota Lumut. Here he was formally installed as Sultan of Perak under the title of AHAMAD TAJ-UDDIN SHAH, and one of the daughters of TAN SABAN was given to him in marriage. It is this Raja to whom the Perak Malays popularly ascribe the political organization of the country under the control of chiefs of various ranks, each having definite duties to perform. After a short reign, AHAMAD TAJ-UDDIN SHAH died, leaving one son about two years old.

"As soon as the Sultan's death was known in Johor, a nephew of his (who was afterwards known as Sultan MALIK SHAH) started at once for Perak. Having reached his late uncle's *astana* (palace) at Tanah Abang, to which place the capital had been removed from Kota Lumut, he called for the nurses and attendants of the infant Raja and demanded permission to visit his young cousin. He was accordingly introduced into the prince's apartment, and seizing the child by violence broke his neck and killed him. He then seized the royal sword and other insignia and established himself as Raja under the title of Sultan MALIK SHAH. By degrees all the chiefs and people came in and accepted the usurper as their sovereign, with the single exception of TAN SABAN, the grandfather of the murdered boy. His obstinate refusal to recognize MALIK SHAH led to a sanguinary war, which lasted for three years. TAN SABAN was gradually driven further and further up the Perak river. He fortified numerous places on its banks, but his forts were taken one after another, and on each occasion he retreated to another stronghold. His most determined stand was made Kota Lama, where he fortified a strong position. This was closely invested by the Sultan's forces, and a long siege ensued. During the siege an unknown warrior joined the Sultan's army. He came from Pagaruyong in Menangkabau and was the illegitimate son of the Great Sultan of that country, by a concubine. In consequence of his illegitimate birth, he was driven forth from his native country, having for his sole fortune a matchlock (*istinggarda*) (1) and four bullets, on each of which was inscribed the words, 'This is the son of the concubine of the Raja of Pagaruyong; his name is MAGAT TERAWIS; (2) wherever his bullet falls he will become a chief.' MAGAT TERAWIS did not declare his name or origin to the Perak men, but served with them as an obscure soldier. At length, having selected an auspicious day, he asked one of the Sultan's followers to point out TAN SABAN to him. This the man had no difficulty in doing, for TAN SABAN was frequently to be seen on the outworks of his fort across the river dressed in garments of conspicuous colours. In the morning he wore red, at midday yellow, and in the evening his clothes were green. (3) When he was pointed out to MAGAT

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(1) Another anachronism. So, cannons are mentioned in several places in the Thousand and One Nights. See LANE's translation, vol. ii., p. 329, note 100. The *istinggarda* (Portuguese *espingarda*) is the old-fashioned matchlock, specimens of which may still be found in use among the Malays. In former times a bow and four arrows may probably have occupied the place given to the matchlock and bullets in this narrative.

(2) *Magat*, a Malay title of Sanskrit origin. *Mâgadha* (Sansk.) = the son of a Vaiçya by a Kshatriya woman. In Malay, *magat* is applied to a chief who is noble on one side only.

(3) A superstitious observance found among more than one Indo-Chinese nation. "Le général en chef doit se conformer à plusieurs coutumes et observances superstitieuses; par example, il faut qu'il mette une robe de couleur différente pour chaque jour de la semaine; le dimanche il s'habille en blanc, le lundi en jaune, le mardi en vert, le mercredi en rouge, le jeudi en bleu, le vendredi en noir, et le samedi en violet."—PALLEGOIX, Description de Siam, vol. i., p. 319.

Regarding the signification attached to various colours by the Turks and Arabs, see LANE's Thousand and One Nights, vol. ii., p. 326, note 78.

TERAWIS, it was the morning, and he was dressed in red. MAGAT TERAWIS levelled his matchlock and fired, and his bullet struck TAN SABAN's leg. The skin was hardly broken and the bullet fell to the ground at the chief's feet; but, on taking it up and reading the inscription, he knew that he had received his death-wound. He retired to his house, and, after ordering his flag to be hauled down, despatched a messenger to the opposite camp to call the warrior whose name he had read on the bullet. Inquiries for MAGAT TERAWIS were fruitless at first, for no one knew the name. At length he declared himself and went across the river with TAN SABAN's messenger, who brought him into the presence of the dying man. The latter said to him, 'MAGAT TERAWIS, thou art my son in this world and the next, and my property is thine. I likewise give thee my daughter in marriage, and do thou serve the Raja faithfully in my place, and not be rebellious as I have been.' TAN SABAN then sued for the Sultan's pardon, which was granted to him, and the marriage of his daughter with MAGAT TERAWIS was permitted to take place. Then TAN SABAN died, and he was buried with all the honours due to a Malay chief.(1) MAGAT TERAWIS was raised to the rank of a chief, and one account says that he became Bandahara.(2)

"Not long after this, the Sultan, taking MAGAT TERAWIS with him, ascended the Perak river to its source, in order to fix the boundary between Perak and Patani. At the foot of the mountain Titi Wangsa they found a great rock in the middle of the stream, from beneath which the water issued, and there was a wild cotton-tree upon the mountain, which bore both red and white flowers, the white flowers being on the side facing Perak, and the red ones on the side turned towards Patani. Then the

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(1) This legendary war of TAN SABAN with the second king of Perak owes its origin probably to mythological accounts of the wars of Salivahana and Vikramaditya, which Hindu settlers, not improbably, brought to Malay countries. *Saban* is a natural corruption of Salivahana.

(2) *Bandahara*, treasurer. (Sansk. *bhandagara*, treasure), the highest title given to a subject in a Malay State.

Sultan climbed up upon the big rock in the middle of the river, and drawing forth his sword *Perbujang*, he smote the rock and clove it in two, so that the water ran down in one direction to Perak and in the other to Patani. This was declared to be the boundary between the two countries.

"On their return down-stream, the Raja and his followers halted at Chigar Galah, where a small stream runs into the river Perak. They were struck with astonishment at finding the water of this stream as white as *santan* (the grated pulp of the cocoanut mixed with water). MAGAT TERAWIS, who was despatched to the source of the stream to discover the cause of this phenomenon, found there a large fish of the kind called *haruan* engaged in suckling her young one. She had large white breasts from which milk issued.(1)

"He returned and told the Raja, who called the river 'Perak' ('silver'), in allusion to its exceeding whiteness. Then he returned to Kota Lama."

TRANSLATION OF PART OF PERAK SALSILA, OR "BOOK OF DESCENT," OF THE ROYAL FAMILY, COMMENCING WITH THE DEATH OF SULTAN MAHMUD, THE LAST KING OF MALACCA.

"Sultan MAHMUD fell sick, and in his illness he gave orders that the Bandahara, Paduka Tuan, the Sri Nara Diraja, and two or three other Chiefs should be summoned. And the King leaned on the shoulder of Sri Nara Diraja, so that his forehead touched that of the latter, and Sultan MAHMUD SHAH said: 'In my belief my sickness is unto death, therefore I give the Sultan Muda into the charge of ye all, for he is yet a boy.' Then the Bandahara and all the Chiefs said: 'Tuanku, may God avert from your Highness all evil, nevertheless, if the grass should wither in the court-yard of your Highness, we will by no means do ought in breach of your commands,' and the King was greatly comforted by the assurance of the Bandahara and the Chiefs.

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(1) This recalls the account in Northern mythology of the four rivers which are said to flow from the teats of the cow Audhumla.

In a great many Malay myths the colour *white* is an all-important feature. In this legend we have the white Semang and the white river. In others white animals and white birds are introduced.

"And after a few days Sultan MAHMUD SHAH died, and his body was buried by the people with all the honours customary in burying Rajas when they are dead. It was this Sultan who was called after his death *Marhum Kampar*, and the time that he had reigned in Malacca was thirty years, and at the end of that time Malacca was conquered by MOR (1) and he fled to Pahang for a year, and thence to Bentan, where he spent twelve years, and thence to Kampar, where he remained for five years. Thus the whole time that he was Raja was forty-eight years. (2) As soon as *Marhum Kampar* was dead the Sultan Muda was made Raja under the title of Sultan ALA-EDDIN AYAT SHAH. Raja MOZAFAR was driven out by the Bandahara and all the Chiefs, and he said: 'Why am I driven out? Am I going to wrest the sovereignty from Inche TAN (3) by force?' All the Chiefs said: 'Away with Raja MOZAFAR SHAH from this country.' Then said Raja MOZAFAR SHAH: 'Wait a while, for my rice is still on the fire and is not yet cooked.' But the Chiefs said: 'Of what use is it to wait longer? Go down now without delay.' So Raja MOZAFAR SHAH went down with his wife TAN TRANG and one of the late King's sons, Raja MANSUR, who lived with him. And Raja MOZAFAR SHAH said to the Chiefs: 'Take word to Inche TAN that if I die, SI MANSUR must be received back by her.' And the Chiefs said: 'Very well.' Then Raja MOZAFAR SHAH took a passage on board a vessel—*baluk*—(¹) and went to Siak, and thence to Kalang where he dwelt quietly. And there was a certain man of *Manjong*, (²) SIU-MIA by name, who was constantly trading between Perak and Kalang. And he saw Raja MOZAFAR SHAH at Kalang and he brought him to Perak and made him Raja there, and the King took the title of Sultan MOZAFAR SHAH. (³)

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(1) ملك ملاك الهله دري مور The capture of Malacca by the Portuguese under ALBUQUERQUE is of course the event alluded to. The *Sajarah Malayu* mentions a Portuguese "Captain Mor." LEYDEN'S Malay Annals, p. 326. I am indebted to Mr. NORONHA for the information that "Capitão-mór" (literally Captain-in-Chief) was an ancient rank in the Portuguese Navy corresponding more or less nearly with "Admiral of the Fleet."

(2) See Journal of the Indian Archipelago, Vol. IX., p. 68.

(3) This is an allusion to TAN FATIMA, the favourite wife of Sultan MAHMUD SHAH, in favour of whose son ALA-EDDIN (according to this account) the real heir MOZAFAR SHAH was disinherited.

"His younger brother (who inherited the throne of Johor) was entitled Sultan ALA-EDDIN AYAT SHAH. He dwelt at Johor, fixing his capital at Pasir Raja. He had two daughters, the elder of whom was married to Raja JALIL, a grandson of Sultan MAHMUD SHAH (his mother having been a daughter of the late Sultan). His father was one Raja TUNGGAL, who was not of the line of the Malay Kings.

"When Sultan ALA-EDDIN died, he was called by the people *Mar-*

(¹) *Baluk.* The Arabic *fulk*, which signifies a ship or other vessel; whence "felucca."

(²) *Manjong.* This name appears to have been given in old times to some portion of the State of Perak, but I can get no information about it in Perak itself. The *Sajarah Malayu* contains an account of an expedition against *Manjong* despatched by Sultan MAHMUD of Malacca. There was then a "Raja of Bruas." "*Manjong* was formerly a great country and was not on friendly terms with Bruas." LEYDEN'S Malay Annals, p. 264. The name of the trader SIU-MIA seems to be Indian.

(³) According to the *Sajarah Malayu*, the Sultan MOZAFAR SHAH who became Raja of Perak was quite a different person from Raja MOZAFAR, the son of the last Sultan of Malacca. The former was nephew of the Raja of Bruas and became Bandahara of Johor. His name was TUN VIAJET, and he took the title of Sultan MOZAFAR SHAH on becoming Raja of Perak. LEYDEN'S Malay Annals, p. 265.

hum Sayyid Mangkat di Acheh (1). Then Raja JALIL became Raja; he had two sons by a concubine. He it was who had the *nobat*, or royal drum, both in his own right and in that of his wife. When he died the people named him *Marhum Batu.* And his consort, after her death, was called *Marhum Bukit.* Then the eldest son of Raja JALIL became Raja, and he begot Raja BUJANG. And when this King died, he was called *Marhum Kampar.*

"And his younger brother succeeded him and had a son callep Raja BAJAU. When this King died the people called him *Marhum Tembalan.* Then Raja BUJANG became Raja, and Raja BAJAU became Raja Muda. The Raja Muda had a son called Raja IBRAHIM, who was adopted by Raja BUJANG. When Raja BUJANG died the people called him *Marhum Mangkat di Pahang.* Then Raja IBRAHIM was made Raja, and when he died he was called *Marhum Bongsu.* Then the son of Raja IBRAHIM became Raja; it was this sovereign who was called *Marhum Mangkat di Kota Tinggi.* He had no offspring, and with him ended the line of Malay Kings in Johor.

"But his Bandahara had many children and grandchildren, and

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(1) "MARHUM SAYYID who died at Acheh."

Marhum, one who has found mercy, *i.e.*, the deceased. It is the custom of Malays to discontinue after the death of a King the use of the title which he bore during his life. A new title is invented for the deceased monarch by which he is ever afterwards known. The existence of a similar custom among other Indo-Chinese races has been noticed by Colonel YULE: "There is also a custom of dropping or concealing the proper name of the King. This exists in Burma and (according to LA LOUBERE) in Siam. The various Kings of those countries are generally distinguished by some nickname derived from facts in their reign or personal relations *and applied to them after their decease.* Thus we hear among the Burmese Kings of "The King dethroned by foreigners," "The King who fled from the Chinese," "The grandfather King," and even "the King thrown into the water." Now this has a close parallel in the Archipelago. Among the Kings of Macassar, we find one King known only as the "Throat-cutter;" another as "He who ran amuck;" a third, "The beheaded;" a fourth, "He who was beaten to death on his own staircase." Colonel YULE ascribes the origin of this custom to Ancient India. Journal Anthrop. Institute, this Johor Bandahara was of the same stock as the Malay Kings, for the origin of the Malay Bandaharas was in Singapura. The King of Singapura was Raja SINGA, (¹) who came out of the sea, and who married a princess, the daughter of DEMANG LEBAR DAUN; he reigned at Singapura, and had two sons, the elder of whom became Raja and the younger Bandahara. It was ordained by the Malay Rajas, as to the male descendants of the Bandahara, that they could not intermarry with the family of the Raja, but must seek wives elsewhere. They were, however, entitled to be addressed with respect, and it was lawful for the members of the royal family to take wives of the descendants of the Bandahara, and these were addressed as Raja also (²). This is the account of the descent of the Malay Rajas and Bandaharas of the line of Singapura down to that of Johor.

"After the death of *Marhum Mangkat di Kota Tinggi*, the Johor Bandahara became Raja. Raja MOZAFAR SHAH, who had gone to Perak, had a son named Raja MANSUR (³) who remained behind at Johor when his father went to Perak, and who married a sister of *Marhum Bukit.*

"Raja MOZAFAR SHAH, when he became Raja of Perak, established his capital at Tanah Abang, and after his death he became known as *Marhum di Tanah Abang.* Then Raja MANSUR and his wife were sent by Sultan ALA-EDDIN (of Johor) to Perak, and they were established in the sovereignty there. They made their capital at Kota Lama. They had sixteen children, three of whom were sons.

(¹). No Raja SINGA is mentioned in the *Sajarah Malayu*, but the name of the mythical founder of Singapura matters little, for the whole account of it is mythological not historical. The table of the genealogy of the early Malay Kings, which will be found in Vol. IX. of the Journal of the Indian Archipelago, p. 66, assumes the historical accuracy of Malay chronicles, though the early portions of them belong entirely to the domain of mythology.

(²). See LEYDEN'S Malay Annals, p. 48.

(³). Raja MANSUR is mentioned in the *Sajarah Malayu* as "he who reigns at present," an allusion which supplies some evidence of the date of that work. Raja MANSUR was the father of Sultan MANSUR SHAH of Acheh, who, when he died in A. H. 993, was old enough to have a grandson to succeed him.

When Raja MANSUR died the people called him *Marhum di Kota Lama*.

"After this the country was conquered by the men of Acheh, and the widow of *Marhum di Kota Lama* and her sixteen children were taken as captives to Acheh. After their arrival there, the eldest son of *Marhum di Kota Lama* was taken by ABD-EL-KHANA as her husband and became Raja of Acheh.(¹) During his reign he sent his next younger brother to Perak, and installed him there as Raja, with his capital at Julang. That place having been inundated by floods seven times, the Raja moved his residence to Garonggong.

"And the Raja of Acheh went across to Perak to amuse himself and to visit his brother, on whom he had bestowed the kingdom. On his return from his visit to Perak, he had just reached Kuala Acheh when he died.(²) He was called by the people *Sri Pada Mangkat di Kuala.*(³)

"After that the mother of *Sri Pada Mangkat di Kuala* returned to Perak with all her family; one of his sisters had in the meantime married at Acheh and had given birth to a daughter who accompanied her mother to Perak.

"And the brother of *Sri Pada Mangkat di Kuala*, who reigned in Perak, begot a son named Raja KECHIL. After this King died he was spoken of by the people as *Marhum Muda*. His younger brother then became Raja. It was at that time that *Marhum Pahang* created his son Raja Muda (of Pahang) because he was about to

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(¹). It is interesting to compare this with the genealogy of the the Kings of Acheh. Paduka Sri Sultan MANSUR SHAH, described as the King of Perak, reigned in Acheh for 8 years 3 months and 3 days, and was killed on Monday, the 17th Muharram, A. H. 993 (A.D. 1585). *See* Journal of the Indian Archipelago, IV., 599; CRAWFURD, Hist. Indian Archipelago, II., 506.

(²). According to CRAWFURD, MANSUR SHAH, his queen and many of the principal nobility, were murdered by the Commander-in-Chief of the Army. A grandson of MANSUR SHAH, known as Sultan BUJANG, who succeeded him, was murdered three years later by the same Chief, who then usurped the throne.

(³). "Sri PADA who died at the mouth of the river." Çri-pâda, "Holy feet," is by Buddhists employed as a title of Buddha. Malays, though Muhammadans, are not particular as to the origin of the Sanskrit titles they adopt.

ask in marriage for him a princess of the royal family of Perak. The object of this was to take advantage of the custom which requires reigning sovereigns to take their wives with them into their own countries. After *Marhum Muda* of Pahang had made his son Raja Muda, he sent to Perak to demand in marriage for him the niece of *Sri Pada Mangkat di Kuala*, who had come from Acheh. The Pahang escort came as far as Kuala Tambalang at the head of the river Sak. And the Raja Muda of Pahang was installed as Raja by his father [who abdicated in his favour?] in order to complete the happiness of the royal couple. And he returned to Pahang and reigned there, and begot two daughters. And when he died the people [of Perak?] called him *Marhum Muda Pahang*, After his death his widow and his two children were sent back to Perak by his successor.

"And after a time the brother of *Marhum Muda* of Perak died, and the people called him *Marhum Muda Mangkat di Tebing* (¹).

"Then the son of Raja KECHIL, who was also the grandson of *Marhum Muda*, became Raja. He was known after his death as *Marhum Mangkat di Darat* (²).

"A sister of *Marhum Sri Pada Mangkat di Kuala* had borne two sons in Perak, one of whom was called Tunku TUAH, and the other Raja BONGSU, Tunku TUAH now became Raja. In his time the country was again conquered by *Marhum Makota 'Alam* (³) of Acheh. Tunku TUAH and Raja BONGSU and all the members of the royal family and all the Chiefs were carried captive to Acheh. And the two daughters of *Marhum Muda Pahang* were made captive also with their mother. But Raja MANSUR, son of Raja KECHIL

(¹). "The younger, who died on the river-bank."

(²). "He who died in the country."

(³). Although I do not find the title *Marhum Makota 'Alam*, "Crown of the World" in the Acheh Annals, there can be little doubt that the sovereign meant is Sultan ISKANDAR MUDA, the greatest of all the Kings of Acheh, who, during his long reign, conquered most of the neighbouring States. It was to him that JAMES I. sent a letter and presents (including two brass guns) by Captain BEST. LOUIS XIII. of France sent Commodore BEAULIEU with letters and presents to him in 1621. Journal of the Indian Archipelago, IV., 603, note 8.

and brother of *Marhum Mangkat di Darat*, made his escape to Johor. And there were left in Perak only Maharaja Lela and Paduka Raja, the former of whom went to Johor to fetch Raja MANSUR. The latter, while in Johor, had married Raja AMPUN JAMBI. Paduka Raja, on the other hand, went to Acheh to fetch Raja BONGSU. The first to arrive in Perak was Maharaja Lela bringing Raja MANSUR, whom he proclaimed Raja of Perak with his Court at Semat. Raja AMPUN JAMBI was left behind in Johor, and while they were arranging to send for her, Paduka Raja arrived with an army from Acheh, and brought Raja BONGSU and established him as Raja in Perak under the title of Sultan MAHMUD SHAH. Raja MANSUR was taken away to Acheh. When Sultan MAHMUD SHAH died he was named *Marhum Mangkat di Baroh.*(1)

"Then Raja KUBAT, the son of *Marhum Mangkat di Baroh,* became Raja, and took the title of Sultan SALA-EDDIN. And after a time he presented himself at Acheh and there died, and people speak of him since as *Marhum Mangkat di Acheh.*(2)

"Now among the captives at Acheh, there was a son of Raja MAHMUD, grandson of *Marhum Kasab* of Siak (his mother was a daughter of Bandahara Paduka Raja, and her name was TANDA MAPALA JOHARA). His name was Raja SULONG. He had married at Acheh, where Sultan MUKAL (3) had given him as a wife a daughter of *Marhum Muda Pahang*, herself also a captive at Acheh. Raja SULONG and his wife were sent over by Sultan MUKAL to Perak, where he (Raja SULONG) was installed as Raja and took the royal title of Sultan MOZAFAR SHAH.

"This sovereign was father of the Yang-di-per-tuan of Perak, afterwards known as Sultan MAHMUD SHAH. The mother of the latter was daughter of *Marhum Muda Pahang*, grand-niece of *Marhum Mangkat di Tebing*, grand-daughter of *Marhum Kota Lama,* and great-grand-daughter of *Marhum Tanah Abang.*

"Sultan MAHMUD SHAH had six brothers and sisters, four of the full blood, namely two brothers and two sisters, and two of the half-blood on the father's side. His full brother, Raja MANSUR, was called Yang-di-per-tuan Muda, and had ten children—seven sons and three daughters. And when Sultan MAHMUD SHAH died, the people called him *Marhum Besar*.

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(1). "He who died by the river-side."

(2). "He who died at Acheh."

(3). This is evidently Sultan MAGHUL, who succeeded his father-in-law Sultan ISKANDAR MUDA of Acheh, in A.H. 1045 (A.D. 1635).

"During his life-time, *Marhum Besar* had adopted three of his nephews—Raja RADIN, Raja INU and Raja BISNU. (1) Raja RADIN was created Raja Muda, and was afterwards called Sultan Muda. Raja INU was made Raja at Bernam under the title of Sultan MOZAFAR SHAH and was honoured with the insignia of royalty and with a following of warriors and officers according to custom.

"After *Marhum Besar* had returned to the mercy of God, Sultan Muda was made Raja of Perak, and took the title of Sultan ALA-EDDIN GHRAYAT SHAH. His younger brother, Raja BISNU became Raja Muda, and carried on the government under his brother the Sultan.

"After Sultan ALA-EDDIN had been Sultan for some time, Sultan MOZAFAR SHAH came from Bernam and invaded Perak. And by the decree of God most high, who executes his will upon all his creatures by any means that he may choose, there was dissension among the Chiefs of Perak. And there was war between the Raja of Bernam and the Toh Bandahara and the Chiefs of Perak and all was fighting and confusion, one with another. And the Yang-di-per-tuan of Bernam was defeated, and after a battle he had to move down the river. After this the Laksamana reinforced the Raja of Bernam and his *penglimas*, and brought them up the river to Bandar. Again there was a battle with the Toh Bandahara of Perak and the Chiefs, and the latter were worsted and had to retreat up the river.

"The Laksamana halted below Bandar, and sent forward an agent to present himself before the Yang-di-per-tuan of Perak with a respectful message to His Highness and the Raja Muda to the effect that he (the Laksamana) had no intention of being disloyal to the three royal brothers, but that his only desire was to meet with the Datoh Bandahara and his warriors, for it seemed as if they wished to make themselves equal to their Highnesses. 'And so,' said the messenger, 'I have come up the river and have presented myself before the Yang-di-per-tuan, and the Raja Muda and have respectfully made known to them all that the Laksamana has bid me communicate.'

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(1). Vishnu.

"Then the Sultan and the Raja Muda reflected and took counsel about the matter saying: 'If we allow this to take place (*i.e.*, a war between the Bandahara and Laksamana) the quarrel will spread all over the country.' And when the Sultan had decided what to do, he went hastily to look for his younger brother at the elephant yard. And when he arrived there, the three royal brothers embraced and kissed each other. After this the Yang-di-per-tuan of Perak started up the river for Sayong, where he abode for a long time, and where the royal drums *(nobat)* (1) of Sultan ALA-EDDIN were heard for many a day.

"After a time the Bandahara, MAGAT ISKANDAR, disappeared, and was succeeded by MAGAT TERAWIH, who became Bandahara. And all parties agreed to return to the old order of things; the Yang-di-per-tuan of Perak returned to Kota Garonggong, and the Yang-di-per-tuan of Bernam returned to Bernam. So the three brothers were all firmly established in their respective jurisdictions. Some time afterwards Sultan ALA-EDDIN made a journey to Bernam to amuse himself and to visit his younger brother, Sultan MOZAFAR SHAH. On his arrival at Bernam, he joined his brother, and they enjoyed themselves after the manner of Malay Rajas, and after a time he returned with safety to Perak. And it pleased God, who is ever to be praised and most high, to bestow the blessing of peace upon the rule of the Raja Muda, the King's brother, who administered the government under his elder brother in concert with the Ministers and Officers of State, the warriors and chamberlains, who were organised in accordance with the customs of Malay Kings.

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(1) *Naubat* (Hindustani, from Arabic), "Instruments of music sounding at the gate of a great man at certain intervals." Shakespear's Hindustani Dictionary. Among the Malays, the use of the *naubat* is confined to the reigning Rajas of a few States, and the privilege is one of the most valued insignia of royalty. In Perak, the office of musician used to be an hereditary one, the performers were called *orang kalau*, and a special tax was levied for their support. The instruments are of several kinds; the great drum is called *gendang naubat.*

"Sultan Ala-eddin had two children—one son and one daughter. The name of his son was Raja Kechik Bongsu, and the princess was called Raja Kechik Ampun. The Raja Muda had eight children—five sons and three daughters—by several mothers. The only two who had the same father and mother were two sons, the elder of whom was called Raja Iskandar and the younger Raja Kei Amas. By other mothers there were three more—Raja Ala-eddin, Raja Inu and Raja Kechik. And the Yang-di-per-tuan and his brother, the Raja Muda, agreed upon a marriage between Raja Kei Amas and Raja Kechik Ampun.

"After Sultan Ala-eddin had been on the throne of Perak for about seven years, there came a revolution of the world, when he died. Sultan Mozafar Shah then removed from Bernam to Perak and from being Yang-di-per-tuan in Bernam became Raja of Perak. His brother, the Raja Muda, continued to act in that capacity and to govern the country on behalf of his elder brother. After the death of Sultan Ala-eddin he was called *Marhum Sulong*. The Bandahara, too, died and was succeeded by Sri Dewa Raja, who became Bandahara. Order was established, and the country was at rest, and the port was populous and frequented by traders.

"There is a tributary stream below the fort called Bidor and this, too, was a populous place. The Laksamana was ordered by the two Rajas (the Sultan and the Raja Muda) to take charge of this place. And after a time he died, and their Highnesses created his son Laksamana in his stead. About this time, by the will of God, the country was thrown into confusion, and tumult was caused among the people by the invasion of a Bugis named Klana. This, however, by the help of God and the blessing and intercession of the Prophet, came to nothing, and the enemy departed. But some time afterwards there came a fresh invasion of Bugis men under Daing Chelak. All the Chiefs of Perak were at enmity one with another, so there was fresh confusion and commotion in the country until it was impossible to tell friends from foes, and even the regalia were nearly being endangered.

"As for the Yang-di-per-tuan, his condition was indescribable, not so much on account of the fighting as on account of the want of any unanimity among his counsellors, everyone working against everyone else.

"At last some of the Chiefs joined the Bugis, and destruction was near at hand, for the Bugis took possession of the regalia in consequence of the quarrels between the Chiefs of the country. Then the Toh Bandahara and the Chiefs made the Raja Muda Sultan. And the King knew not what to think, such was the confusion owing to the conduct of the Chiefs which had nearly led to the loss of the regalia.

"The investment of the Raja Muda with the *nobat* was duly celebrated by the Chiefs and the warriors and officers of Perak; and, by the decree of God, the reign of Sultan MOZAFAR SHAH ceased, and his brother, the Raja Muda, became Raja and was duly installed by the Chiefs under the title of Sultan MUHAMMAD SHAH. Raja ISKANDAR, the younger brother of the Raja, became his Raja Bandahara, and Chiefs, warriors and officers were appointed.

"For about seven years Sultan MUHAMMAD SHAH was established in his sovereignty, and then he returned to the mercy of God, and was called *Marhum Aminullah.*(1) The insignia of royalty were then returned to Sultan MOZAFAR SHAH, whose son was confirmed as Raja Muda. And the country was at peace, and Tanjong Putus was populous, and the Dutch too were permitted to live and build a fort at Tanjong Putus and to buy tin and to trade.

"And there came a time when the Raja thought of a certain project which he discussed with his Chiefs and the members of the royal family, and when it was agreed upon he sanctioned it. He had a daughter named Raja BUDAK RASUL and it was his desire to give her in marriage to the Raja Muda. Every one was pleased with the arrangement, for every one in the State, from the Yang-di-per-tuan downwards, was agreed in the opinion that the Raja Muda was the pillar on whom the royal succession depended. So the King made every preparation for the marriage, and after waiting for an auspicious day, the princess was married to the Raja Muda.

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(1). It was probably the tomb of *Marhum Aminullah* that Colonel LOW saw near Pulo Tiga in 1826, and described as the tomb of AMINA, a female. Journal of the Indian Archipelago, IV., 501.

"After Sultan MOZAFAR SHAH had reigned a short time longer, he returned to the mercy of God most high, and was called *Marhum Haji* (1). And the Raja Muda succeeded him on the throne; he fixed his capital at Pulo Indra Sakti, and his younger brother became Raja Muda. After a time the King went down to the sea to amuse himself, and at the same time to erect a fort at Tanjong Putus. He was attended in his journey by his brothers and sons and warriors and thousands of ryots were in his train. He went for amusement as far as Kuala Susunan, and by the help of God, whose perfection be extolled, no evil or misfortune befell him, and he returned in safety to his palace. After this the Dutch received permission to guard Kuala Perak, and to stamp all the tin with letters. The length of the King's reign on the throne of Perak was fourteen years, and he then returned to the mercy of God. And when he died he was entitled *Marhum Kahar.*

"His younger brother, the Raja Muda, because Raja in his stead, and established himself at Pulo Besar Indra Mulia (2). And the country was settled and peaceful.

"About this time the army of Pangiran Raja Bugis entered Perak, and that Chief had an interview with the King, but by the help of God most high, and the dignity of the King, no evil or misfortune ensued to His Highness or to the people of Perak.

"When the King had reigned for eight years, he returned to the mercy of God most high, and was entitled *Marhum Muda di Pulo Besar Indra Mulia.*

"It was this sovereign who begot Raja IBRAHIM, who was afterwards called Raja Kechik Muda. And Raja Kechik Muda begot Raja MAHMUD, and took the higher title of *Raja Bandahara Wakil el Sultan Wazir el Kabir*, and ruled over the country of Perak. He lived at Sayong by the long sandy shore. After he had ruled Perak for a long time, he returned to the mercy of God most high, and was called when he died *Marhum Sayong di Pasir Panjang*."

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(1). Miraculous stories are current in Perak of the piety of *Marhum Haji.* He used to go to Mecca and back every Friday, and on one occasion, to convince the sceptical, he produced three green dates which he had brought back with him from the sacred city! His tomb is opposite Bota.

(2) Pulo Besar is near Bandar Baharu, the place selected for the first British Residency. *Indra Mulia* is a title given to the place which the reigning Sultan honours by selecting for his residence for the time being.

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ORNITHOLOGICAL NOTES

MADE IN THE

STRAITS SETTLEMENTS

AND IN THE

WESTERN STATES OF THE MALAY PENINSULA

BY

Captn. H. R. KELHAM, 74th Highlanders.

PART I.

(First published in the *Ibis.*)

Comparatively little having been written concerning the Ornithology of the Malay Peninsula, the following notes may prove of some interest, more especially to those ornithologists fated to pass most of their life in the far East. That something about Malay birds, however meagre it may be, is much wanted, I well know from personal experience, having still fresh in my memory the up-hill work of my first few months in the country. These I spent among the jungles of the peninsula, daily shooting heaps of specimens, yet without the means of satisfactorily determining their identity, or finding out any thing about them beyond what I myself observed, only knowing this bird to be a *Pitta,* that to belong to the Picidæ or Cuculidæ, but in most cases being quite in the dark as to their particular species, though afterwards "Jerdon's Birds of India," a few volumes of "Stray Feathers," and some of the monographs, notably Mr. Sharpe's beautiful work on the Kingfishers, gave me much assistance. So, with the view of helping any one, very likely without a library close at hand, about to take up the study of Malay birds, I have put down my experiences, however slight, about each species I met with, at the same time adding details which, with very few exceptions, have been taken from my own specimens before they were skinned.

Regarding the Malay Peninsula in an ornithological point of view, the range of mountains running down the middle of the country may be said to divide it into two divisions—the Western or Indo-Malayan, where the avifauna has much in common with that of India and Ceylon, and, on the other hand, the Eastern, of which the ornithology shows a strong relationship with that of China, Borneo, and the Eastern Archipelago.

My observations are confined entirely to the Indo-Malayan division, and, though extending over a period of nearly three years' continuous and most essentially practical work, are necessarily of a fragmentary and incomplete nature, as, in a country so rich in birds, there must be many species of which I know but little: several I never even saw.

During a good deal of my time in the country, I was stationed with my regiment at Singapore, in itself by no means a bad collecting-ground, while from it I made many bird-hunting expeditions to the mainland, visiting Malacca, Penang, Province Wellesley, Johor, the Moar river, and many islands of the Singapore Archipelago.

My first seven months were passed in the native States of Pêrak and Lârut; and during that time I personally obtained examples of over two hundred different species, though, if I had but had an assistant to help in the skinning, I could have collected many more. Often, after a hard day's shooting, I had far more on hand than I could possibly manage, particularly in that hot, damp climate, where, in spite of carbolic acid, nothing would keep for any length of time. Nor must I forget to mention those mortal enemies to the naturalist—the ants; for, though I stood the legs of my tables in oil-jars, hung my boxes to strings passed through bottles of water, used any amount of camphor, and tried every ingenious precaution that man could devise against their attacks, I have to thank them for the loss of many a specimen.

I found the oil-jar plan to answer best; but as sure as a straw, or even dust in any quantity, blew into the oil, so surely would the ants at once find out the bridge, cross it in myriads, and in a few minutes one's cherished skins were a moving mass of these pests.

I have known them attack in thousands, and even eat holes in the skin of a sickly bird in my aviary some time before it was actually dead; and in this way, among other specimens, I lost my only one of that curious pheasant-like bird, *Rhizothera longirostris* (Temm.).

The peninsula, more particularly its western half, is now being extensively worked by ornithologists from India; so, before very long, doubtless, its birds and their habits will be much better known than they are at present.

OTOGYPS CALVUS (Scop.).

Early in February, 1877, near Kwala Kangsa, on the Pêrak river, I came across one of these Vultures in company with several of the common brown species—*Pseudogyps bengalensis*. They were all busily engaged feeding on the decaying carcase of a buffalo, but rose at my approach; and this bird flew so close over head that a charge of snipe-shot brought it flapping to the ground. Except on this occasion, I never met with *O. calvus*; nor did I see any specimens in the Malacca or Singapore collections. My bird was an adult, of such dark plumage as, at a short distance, to look quite black; legs, bare skin of head and neck pinky red, irides yellow.

PSEUDOGYPS BENGALENSIS (Gm.).

The common Vulture of the country, collecting in the most marvellous manner wherever there is carrion.

One evening in Pêrak I lay concealed at the edge of the thick jungle, and watched for a long time a crowd of these scavengers squabbling over a dead buffalo, which had died on some open ground within 50 yards of where I was. They became so gorged that, on my coming out of the bushes, it was with difficulty they took to wing, then flying but a short distance and squatting in rows along the upper branches of a large dead tree, from which I picked off three of their number with my pea-rifle.

Across the wings, from tip to tip, they measured slightly under 7 feet; irides dark brown; legs, bare skin of head and neck black.

MICROHIERAX FRINGILLARIUS (Drap.).

This tiny Falcon, not much larger than a Sparrow, is plentiful in the South of the peninsula, and on the island of Singapore.

I noticed it was particularly fond of perching on the upper branches of dead trees, from its elevated position making short flights into the air after beetles and other insects, but each time returning to the same bough, after the manner of the Flycatchers.

One afternoon, near Tanglin, Singapore, I stood within a few yards of one of these Falcons, and watched it feeding on a large beetle, which it held firmly in one foot and tore to pieces with its strongly notched beak. Possibly they sometimes prey on small birds; but they themselves are so small that I doubt if they could kill any thing more powerful than a Sun-bird or small Warbler. Certainly, as a rule, they are insectivorous; for I have dissected several, and in every case the stomach contained only fragments of beetles, dragonflies, and other things of a like nature. no bones of mice or small birds.

The sexes appear to be of similar plumage. in colour a deep blue-black, marked on the face and wings with white, the underparts are also white; length between 6 and 7 inches.

BUTASTUR INDICUS (Gm.).

The only one I obtained I shot near Kôta Lama, Pêrak, on February 17, 1877. I had just killed a Snipe: and at the report of my gun this bird rose from the topmost limb of a large tree, and, passing within range, fell to my second barrel.

ACCIPITER VIRGATUS (Temm.).

The Besra Sparrow-hawk appears to be migratory, as, though common in Singapore during October and November, I did not meet with it at any other time of year, and a friend who, early in November, was a passenger on one of the small steamers plying between Sarawak and Singapore, informed me that when near the latter place fifteen or twenty of these little Hawks settled on the rigging; and being weary, seven of them were easily caught by the seamen.

My first acquaintance with the species was from seeing one dash along under the verandahs of the bungalows in the Tanglin barracks right into the midst of a flock of tame pigeons, scattering them in all directions. During the following week I obtained two, which, in the excitement of their chase after the pigeons, flew into the barrack-rooms and were caught. One of these I kept for some weeks; and it became fairly tame, taking raw meat and small birds from my hand. It was a young male, its irides being pale yellowish brown, and the dark brown feathers of the upper parts blotched with white and edged with rusty brown. Length 10½ inches, tarsus barely 2 inches, legs greenish yellow, beneath white with a slight rufous tinge, and having long, oval, brown drops on the breast, and bands on the abdomen and flanks; tail ashy grey with brown bars.

In November, 1879, while collecting on Pulau Battam, one of the thickly wooded islands near Singapore, I saw a pair of these Hawks, and shot one of them while in hot pursuit of a small bird. It was a male; length about 11¼ inches, tarsus 2 inches, legs yellowish green, tail ashy grey crossed with dusky bars. The plumage of the upper parts was of a much darker brown than in the above-described specimen; still the feathers were all edged with rufous brown, and the underparts white, which, according to Dr. JERDON, is characteristic of the immature bird; he also states the mature male to have the breast and flanks almost ferruginous.

LIMNAETUS CALIGATUS (Raffles).

This Hawk-Eagle breeds in Pêrak. Near Kwala Kangsa, during May, 1877, I obtained a nestling, so young that it was a mere ball of fluffy down. It throve wonderfully, its appetite being simply insatiable, and rapidly grew into a very handsome bird, so tame that I could handle it with impunity.

Its usual perch was on a rung of the ladder leading up into one of the huts occupied by the men of my company, with whom it was a great favourite; and when the troops were withdrawn from Pêrak it accompanied us, along with wild cats, monkeys, lorikeets, and pets of all kinds, to Singapore, where I placed it in the aviary of the Botanical Gardens.

In December, 1880, when I left the Straits, the bird, then nearly three years old, was in a very flourishing state, but had changed very little either in size or plumage from what it was at the age of six months; in fact, it appeared to attain its full size when about three months old. At that time its upper parts were dark brown, marked with white on the wingcoverts, tail brown barred with a darker shade of the same colour, underparts and legs white, the breast slightly streaked with brown; the feathers of the head were brown with dark tips, and formed a short crest, which, when surprised or startled, the bird had a habit of raising, at the same time moving its head from side to side; its irides were clear brown, cere and bill bluish black, legs pale yellow, and feathered to the toes.

PANDION HALIAETUS (Linn.). The Osprey.

One November afternoon (very unlike an English one though, the thermometer standing at between 85° and 90° F. in the shade), while snipe-shooting in the Mount-Echo valley, Singapore, I saw two large birds coming towards me; so I crouched down in hopes of a shot. On they came, sailing along about forty yards over the swamp, every now and then swooping down to seize some luckless fish or other prize. When quite close to me one of them suddenly stopped, as if to make sure of its aim, then dashed down at a tremendous pace into a small stream which wound through the valley, and sent the water flying all directions, the next moment rising with something in its claws. This, however, it did not live to enjoy, as my shot brought it down; and I found I had got a magnificent Osprey, a male, measuring 5 feet 8 inches across the wings.

POLIOAETUS ICHTHYAETUS (Horsf.). The White-tailed Sea-Eagle.

In January, 1877, I shot one of these Eagles, which for some time had frequented a jheel near Saiyong, on the banks of the Pêrak river. Several days passed before I managed to get a chance at it, as it was generally far out in the middle of the jheel, sitting on a fallen tree which rose a few feet above the surface of the water, in a part devoid of reeds or other covert.

Its head and neck were grey, upper parts brown, irides dull yellow, tail white with a broad black bar.

HALIAETUS LEUCOGASTER (Gm.).

The Grey Sea-Eagle is common round the southern coasts of the peninsula, particularly at the mouths of the rivers, where I often used to see it sitting on the fishing-stakes.

I found it very plentiful about the mud-flats at the entrance to the Lârut river. An officer of my regiment, stationed at Penang, tells me it breeds there, making a large nest near the tops of high trees.

Circus æruginosus (Linn.). The Marsh-Harrier.

During November, while shooting Snipe near Bukit Minyak, Province Wellesley, I shot a Marsh-Harrier as it was quartering over the paddy-swamps; it was a young bird, with the irides brown instead of yellow as in the adult.

Circus cineraceus (Montagu). Montagu's Harrier.

In August, 1877, while travelling down the Moar river, and when within about thirty miles of its mouth, one of our party shot a Harrier as it flew over our boat. Besides being much knocked about by the shot, it fell into the water, and was such a draggled mass of feathers when we picked it out that I did not think it worth preserving. I also unfortunately neglected to write down a more acurate description of it than that it was a Harrier of ashy grey plumage, vent and thighs white, irides yellow, length from 18 to 20 inches; still, probably, it was *C. cineraceus.*

Haliastur indus (Bodd.).

The Brahminy Kite is common throughout the Straits Settlements, particularly about the harbours, where it may be seen in considerable numbers picking up the refuse from the ships.

I found them plentiful in Pĕrak. At Kwala Kangsa, in company with the Crows, they used to collect at the place where all the offal from our camp was deposited, and carry off any filth they could find, often chasing the Crows and making them drop any particularly dainty morsel, which was quickly picked up by the pursuing Kite, though he, in his turn, frequently had to run the gauntlet of his comrades.

In the Straits Settlements, both this species and *Milvus affinis*, on account of their foul feeding, have obtained a most expressive, but very objectionable, nickname.

Milvus affinis (Gould).

On October 21, 1879, I shot a Pariah Kite in the Mount-Echo valley, Singapore.

Pernis ptilorhyncha (Temm.). The Crested Honey-Buzzard.

I am able to record but a single specimen of this Buzzard, shot during November, near Changi, Singapore; it showed no signs of the crest.

Length nearly 27 inches; legs yellow, beak dusky yellow at its base; the wings reach to within 3 inches of the end of the tail; feathers of face very scale-like, tarsi well plumed; entire plumage rich brown with a decided rufous tinge, particularly about the head and neck; all the feathers are dark-shafted; central streak and one on either side from the gape dark brown, very distinctly marked; tail dull brown faintly barred with white.

Baza lophotes (Temm.). The Crested Kite.

I saw a specimen of this bird in a collection made by an officer of my regiment while at Malacca.

Strix javanica (Gm.). Malay Screech-Owl.

While quartered at Kwala Kangsa, Pêrak, a Malay whom I employed to snare birds brought me one of these Owls alive; it was rather like *S. flammea*, except in being more spotted, particularly about the facial disk.

Ketupa javanensis (Less.). Malay Fish-Owl.

I shot several specimens of this large Owl in Pêrak, where it was by no means rare, though not often met with, owing to its nocturnal habits. It retires during the heat of the day into the densest parts of the jungle.

One afternoon in May I was making for a nesting-place of the Weaver bird, *Ploceus baya*, in the neighbourhood of Kwala Kangsa, and on my way had to pass through a gloomy swamp, clear of undergrowth, but with the trees interlacing so thickly over head as to throw the whole place into deep shade, while from above long tangled creepers hung down into the pools of stagnant water. Altogether it was a most weird spot; and I was hastening on to get out again into the sunlight, when, within a few yards, up rose a huge Owl, which I shot; but being only winged it turned on its back and, till I put an end to its struggles, fought most fiercely with my retriever. Its last meal had been of a most miscellaneous nature; for, on dissection, its stomach contained a piece of stick, the jaw-bone of a rat, portions of beetles and dragonflies, some vegetable matter, and, lastly, a great red centipede measuring 7 inches in length.

This bird was a female, length 19 inches; irides golden yellow, legs grey, plumage pale rufous brown, the feathers having bold central streaks of dark brown; wings and tail dark brown, barred with rusty white; throat and shoulders white; ear-plumes over 2 inches in length; feet and talons very powerful.

I kept one of these Owls alive in a cage for several weeks, feeding it on raw meat and dead birds. It throve well, but was exceedingly savage, so much so that when leaving Pêrak, not being able to take the bird with me, and yet wanting its skin as a specimen, I hardly knew how to kill it without damaging its plumage or it tearing my hands, until I thought of chloroform; and a handkerchief soaked in that soporific and thrown over the bird's head quickly solved the question. I once saw one of these Owls in Singapore; it was flushed by the beaters when beating the jungle for sambur and pig.

SCOPS LEMPIJI (Horsf.).

For some time, owing to their small size, I put down my specimens of this little Scops Owl as *S. malayanus*, (Hay); but they have now been identified by Mr. GURNEY as Horsfield's *S. lempiji;* and on carefully reading what Dr. JERDON says on the subject, I see he states that there are several phases of *S. lempiji.* Both as regards plumage and size and with the description of his third, or, as he terms it, Malabar or rufous variety my birds agree.

They now lie before me, in plumage exactly alike, but in length one measures 8 inches, the other 8¾ inches; both had yellow irides, though in the case of the smaller bird they were rather dull, with a brown tinge.

I obtained two of these Owls alive by their flying into our barracks at Singapore; the first was caught late in October, the other on the 2nd December.

Round Tanglin, Singapore, on a still evening, their mournful monotonous hoot was commonly to be heard; and soft and low as it seemed to be, it was wonderful at what a distance it could be heard, certainly at from a quarter to half a mile. I do not think

I am mistaken as to the vocalist being of this species; for on one occasion I stood within a couple of yards, listened for some time, then frightened the bird out into the moonlight. It might possibly have been *S. malayanus*, but I think not: that species puzzles me considerably; it seems so like some varieties of *S. lempiji*. My friend Mr. W. E. MAXWELL, Assist. Resident of Pêrak, I believe, refers to *S. lempiji* in a letter to me, in which he says:—"The 'punggok,' a small Owl, has a soft plaintive note, and is supposed to make love to the moon. 'Seperti punggok merindu bulan' ('just as the punggok sighs for the moon') is a common expression in Pêrak, applied to a desponding lover."

NINOX SCUTULATA (Raffl.). The Brown Hawk-Owl.

After a day's Teal-shooting on Saiyong jheel, I was returning, in the dusk to camp, walking along the side of the Pêrak river when I noticed two birds sitting on a stump which stood a few feet out of the water at about thirty yards from the river-bank; every now and then they left their perch, and either fluttered up into the air or else swooped down and skimmed close over the surface of the water as if hawking for insects, always, however, returning to their original position on the stump.

Wondering what they could be, I shot one, and found I had got a fine male specimen of this curious Owl. My conjecture as to what they were feeding on proved correct; for, on dissecting the one I shot, its stomach contained five large beetles, nothing else. I looked most carefully for traces of fish, thinking that possibly the prickly cactus-like bristles which grew all over the bird's toes were intended by nature to assist it in securing slippery prey; but apparently such is not the case, unless it feeds exclusively on water-beetles and aquatic insects, which would certainly be difficult to hold.

This bird, a male, measured 11 inches in length; irides yellow; entire plumage dull brown, rather rufous beneath; some of the feathers of the breast and belly white-edged; tail crossed by five dark bars; under tail-coverts white; legs feathered to the toes, which were covered with stiff bristles.

HIRUNDO GUTTURALIS (Scop.).

This Swallow is common throughout the Straits, and identical with the Chinese race, as specimens I shot at Singapore were exactly similar to others which I got near Hongkong; nor does it appear to differ much from the well-known European *H. rustica*, unless perhaps in being slightly smaller.

CHÆTURA LEUCOPYGIALIS (Blyth). The Small Spine-tailed Swift.

I obtained this bird in Singapore in July, 1879; also in Pêrak.

CHÆTURA GIGANTEA (Temm.).

The large Malay Spine-tailed Swift is apparently distributed in considerable numbers throughout the country, as I met with it in all the Straits Settlements, also in Johore, Pêrak, Larut; and, far up the Moar river, at Sagamet, in the very heart of the Peninsula, I saw large flocks of them hawking over the river. I shot my first specimen one morning in February.

While walking along the flat sandy beach bordering the Pêrak river near Saiyong, a party of eight of these large Swifts darted past at a tremendous pace, so fast that one heard the shish! of their wings, and the next instant they were almost out of sight, but circling round, again came within shot, which I took advantage of and secured one. It was a female, 9½ inches in length, irides dark brown, legs and feet dark purple, under tail-coverts white, with the feathers dark-shafted; rest of plumage brownish black, lightest on the back, with a steel-blue metallic lustre on the head, nape, wings, and upper tail-coverts: the tail consisted of ten feathers, with their terminal portions bare and as sharp as needles; the wings projected 3 inches beyond the tail.

CYPSELUS SUBFURCATUS (Blyth).

Plentiful throughout the Straits. When at Malacca, during the first week in December, 1879, I found a colony of these Swifts breeding in the ruined convent which stands on the hill overlooking the town and anchorage. In the early part of the day hundreds of them were flying in and out of their nests of clay and straw, which hung in great clusters of thirty or more under the crumbling arches of the convent windows, and apparently contained young. The old birds became very much excited at my approach, and made a tremendous noise as they flew backwards and forwards. I was told that they commence to build early in November.

Without a ladder it was impossible to get at the nests; so I was unable to examine their contents.

One of this species, which I shot at Singapore on 5th May, out of a flock of six, measured 5½ inches in length; irides dark brown, under parts brownish black, darkest on the back, and slightly glossed with green; head brownish, palest on the forehead; chin, throat, and rump white; underparts brownish black; tail square. To me this bird seems to answer *exactly* to Dr. JERDON's description of the Indian Swift, *C. affinis*.

CYPSELUS INFUMATUS (Sclat.). The Palm-Swift.

Common in the Straits, where it breeds, affixing its tiny nest to the under surface of the leaves of the palm trees. During the month of July I saw a large gathering of these Swifts flying round some betel-nut palms bordering the Bukit Timah road, Singapore. They kept up an incessant twitter, every now and then darting under and remaining for some seconds among the leaves, where they evidently had nests, as I could hear the feeble twittering of the young birds. The day being extremely hot, and the tall, slender stems of the trees anything but inviting, I regret to say I had not sufficient energy to climb up and secure a nest; however, I shot one of the birds, so as to be quite certain as to their species. It measured 4⅖ inches in length; irides dark brown; plumage mouse brown, darkest on the head and wings, which have a faint bluish green tinge, beneath pale brown.

COLLOCALIA LINCHI (Horsf.). The Edible-nest Swiftlet.

This tiny Swift is one of the Malayan representatives of the genus *Collocalia*, or Edible-nest-building Swifts, of whose gelatine-like nests, formed of mucus from the bird's salivary glands, is made the glutinous soup which, with Sharks' fins and other delicacies strange to the European stomach, is found on the dinner-tables of the "upper ten" among the Chinese, though, as the nests cost something like a guinea an ounce, it is only by the wealthy, and probably by them only on great occasions, that this expensive luxury is indulged in. This delicacy tastes rather like ordinary vermicelli soup. I was told that the birds built in caves on the coast; the nests adhere to the rocks, often in very precipitous places, and are only obtained at considerable risk to the collectors; hence the fancy price they fetch.

My specimens I shot on the island of Singapore, late in August; but doubtless the species is distributed throughout the Straits.

Length 4 inches; irides dark-brown; the wings project 1½ inch beyond the tail; tarsus ⅔ inch; plumage black, glossed on the upper parts with bluish-green; beneath dusky, the feathers of the belly and vent edged with white, presenting a mottled appearance.

DENDROCHELIDON KLECHO (Horsf.). The Malayan Crested Swift.

My first acquaintance with this species was while travelling in Pêrak, where it certainly cannot be put down as common. Early in April, with H.B.M.'s Resident, I visited some tin mines at a place called Salak, situated at the foot of the range of mountains running about ten miles East of Kwala Kangsa. After an intensely hot ride of several hours on elephants, we reached our destination, a settlement of about half-a-dozen huts occupied by Chinese miners, who received us civilly, but were extremely anxious lest we should enter the workings with our boots on, or touch any of the burning joss-sticks—little smouldering tapers lit to propitiate the good or keep off the evil spirits. These miners, being exceedingly superstitious, imagine the ground to be peopled with demons who have the power of rendering the metal scarce or otherwise. Anybody entering a mine with his boots on is supposed to give such offence to the spirits that the ground ceases to yield ore, and becomes worthless—a strange superstition, the origin of which I was unable to find out.

These Salak mines had been worked in former years; but, when the disturbances broke out in Pêrak, the Malays burned the shanties, and the miners fled. The old workings had filled with water, forming several small ponds, over which were flying some birds of the Swift tribe; there were twenty or thirty of them flying backwards and forwards over the pools, at one moment dipping suddenly down and just breaking the surface of the water, then rising high into the air, uttering a loud twittering note. Every now and then they deserted the ponds, and settled along the bare upper branches of an enormous dead forest-tree which stood near. They were too high up for me to ascertain as a fact that they were nesting; but probably such was the case, and the birds which I saw squatting along the bare limbs of the tree were in all probability sitting on their nests—small, clay, cup-shaped structures, usually, I believe, built on the upper horizontal branches of high trees.

While on the tree the Swifts were far out of gun-shot; but by waiting till they returned to the water, I secured two or three specimens; and the following is a description of one of them:—It differs from *D. coronatus*, the Indian species, in being much smaller, also the tail does not project beyond the tips of the wings. Length from beak to end of tail 8 inches; irides dark-brown; legs and feet dull-purple: head, crest, upper parts, wings, and tail bright metallic bluish-green, except the rump, which is grey; underparts grey; becoming white on the abdomen and vent.

In Singapore, late in August, I shot a Crested Swift out of a flock of about twenty as they dashed past in a southerly direction. Could they have been migrating? It was the only time I saw any of them on the island; and they did not loiter, but flew straight on in a direct line, as if with a fixed purpose.

DENDROCHELIDON COMATA (Temm.).

I saw specimens of this curiously plumaged Swift which had been shot near Changhi, Singapore; mine were killed on Gunong Pulai, Johor.

CAPRIMULGUS MACRURUS (Horsf.). The Malay Nightjar.

One of the most common of Malay birds, but more so in cultivated districts than in the thick jungle, though even there it abounds wherever there are roads or clearings.

About the Singapore roads it is very plentiful of an evening, either hawking for the insects which then swarm, or else squatting motionless on the road till almost trodden on, when it rises with a flutter into the air, and skimming close over the ground, settles again a little further on. During the heat of the day, the Nightjar retires to the depths of the jungle, frequenting those parts which are in deep shade; but towards dusk it sallies forth in search of food, and, particularly on moonlight nights, its monotonous "chunk! chunk! chunk! chunk!" is heard on all sides, about the most noticeable of the many strange nocturnal sounds. These peculiar notes have a metallic ring, very like the sound made by throwing a stone on the ice. I never heard the bird utter them while it was flying, occasionally when squatting on the ground, but more often from a post or dead tree—the same bird frequenting the same position night after night, much to one's annoyance if it happens to select a place near one's bed-room window.

When I was in camp at Kwala Kangsa, one of these Nightjars came every evening to an old seat of tree-trunks within ten yards of my hut, and made such a "chunking" as to render sleep impossible. So, after putting up with it for several nights, at last (one evening when it was particularly noisy) I took out my gun and shot it; and from that time the nuisance ceased, and I slept in peace. One of my Pêrak specimens, a male, shot on 10th March, 1877, measured slightly under 12 inches; irides dark-brown; rictal bristles white at their bases; upper plumage ash-brown, minutely speckled with a darker shade of the same colour; bold longitudinal dashes on the crown, nape, and scapulars, also dark-brown blotches on central tail-feathers; chin, face, and nape rufous-brown; bar across primaries, the ends of outer tail-feathers and of under tail-coverts, also triangular patch on the throat pure white; beneath dull rufous-brown, pale on abdomen, and barred with dusky-brown.

MEROPS QUINTICOLOR (Vieill.); and M. BADIUS (Gm.).

I obtained both these birds on the banks of the Pêrak river, also at Malacca and Singapore.

On reference to my note-book I find:—"Kwala Kangsa, Pêrak, 15 Feb., 1877. Saw several Bee-eaters near the river; two of them kept flying about a leafless tree, now and then resting on its topmost branches; wanting specimens, I shot them both, and found them to be *M. quinticolor*, not unlike the European *M. apiaster*. One of these birds, a male, measured 8 inches in length; head and nape pale ruddy chestnut, wings bluish-green; chin and throat pale-yellow, bounded below by a dark bar; lower back and upper tail-coverts pale-blue, tending to white.

"Its stomach contained beetles and small flies."

"Kwala Kangsa, Pêrak, 25 Feb., 1877. Close to camp I came on several Bee-eaters, which were flying about a sand-bank near the river; they were of two species—*M. quinticolor* and *M. badius*, "I shot specimens of each. One of the latter, a male, measured 12 inches in length; irides crimson; head, nape, and upper back rich dark-chestnut; the two central tail-feathers taper to a point nearly 3 inches beyond the rest of the tail; chin, throat, and tail blue; lower back and tail-coverts pale-blue; beneath bright-green, becoming whitish and slightly tinged with pale-blue towards the vent."

MEROPS PHILIPPINUS (Linn.). The Blue-tailed Bee-eater.

Very common in Singapore during the North-east monsoon.

Arriving in great numbers towards the end of September, it keeps in flocks of from ten to twenty, and frequents low-lying ground and wet paddy-fields, over which it hawks for insects, at one moment swooping down at a great pace close to the ground, the next rising high into the air and sailing along without a move of its wings; when at rest it is generally to be seen on some conspicuous isolated spot, such as the top of a post or the highest branch of a dead tree.

In Singapore, I think I may put it down as migratory; for, on reference to my notes, made daily, I can find no record of its occurrence except during the wet season.

On 17th October, 1879, they were very plentiful at Sĕranggong, Singapore. One I shot measured 12 inches in length, bill at front $1\frac{7}{12}$ inch; irides crimson; bill black; upper parts dull-green, tinged on the head and tertiaries with pale-blue; rump and upper tail-coverts beautiful light-blue; tail dull-blue, two central feathers elongated; chin pale-yellow; throat pale-chestnut; abdomen pale-green; streak below eye black, bordered below with light-blue. The entire bird, with the exception of the light-blue portions of its plumage, was most beautifully glossed with a golden coppery tinge, giving it, when in the sun, a brilliant burnished appearance.

NYCTIORNIS AMICTUS (Temm.).

Certainly not a common bird, as I only once myself obtained it, though I saw it in Malaccan collections; then, being new to me, I assigned it to the Meropidæ. The following extract is from my notes made at the time:—

"Kwala Kangsa, Pêrak, Feb., 1877. This morning my native bird-catcher brought me two birds of most gaudy colours; he had snared them in the neighbourhood. From their long curved beaks, brilliant plumage, and general appearance I think they must belong to the Meropidæ or Bee-eaters; anyhow, they are certainly related to them.

"These birds have a most peculiar and rather pleasant aromatic scent about them."

I put them into my aviary, and at first they did well, feeding on plantains, and hopping about most cheerfully, every now and then flirting up their long tails after the manner of *Copsychus musicus;* but after a few days they sickened, and, much to my regret, died: so, all I could do was to add their skins to my collection. The male was slightly less than 13 inches in length; irides bright-orange; toes four in number, one inclined backwards; forehead lilac; throat and pectoral plumes scarlet, the centres of the latter dusky; rest of plumage bright-green, except tips of tail-feathers, which were black beneath, their basal portions being yellow. Some specimens of this species which I bought at Malacca measured under 12 inches in length; but probably the skins had shrunk.

EURYSTOMUS ORIENTALIS (Linn.). The Broad-billed Roller.

This Roller appears to be distributed throughout the country, but is particularly plentiful among the virgin forests of Pêrak. I hardly like to say it is nocturnal in its habits; still it is rarely met with during the heat of the day; but in the country round Kwala Kangsa, Pêrak, I frequently saw it of an evening when on my way home after a day in the jungle; it was usually perched on the upper branches of some tree, from which it made short flights into the air in pursuit of insects. The first one I shot was only winged, and, turning on its back and uttering harsh screams, it fought most savagely with my dog. It was a male; length 11 inches; irides dark brown; legs, feet, and beak scarlet; plumage greenish-blue; head almost black; wings very prettily marked with blue and black, each having on it a spot of very pale blue; patch on throat rich violet; beak short, strong, and hooked at tip; gape and eyes very large.

I also shot specimens at Changi, Singapore.

PELARGOPSIS MALACCENSIS (Sharpe.). Large Stork-billed Kingfisher.

This magnificent bird is fairly plentiful, particularly about the jheels of the interior. I shot several on Saiyong and Kôta Lama jheel, Pêrak; one of them, a female, shot on 24th March, 1877, was 13¾ inches in length, bill scarlet.

Halcyon smyrnensis (Linn.). The White-breasted Kingfisher.

By far the most common of all Malayan Kingfishers; it is a very widely distributed species; I have shot specimens as far East as Hongkong (that is to say, if the Chinese and Malayan birds are identical, which they seem to be); westward it is plentiful throughout India and Ceylon, according to Jerdon extending even to the eastern shores of the Mediterranean.

In Canton the skins of this Kingfisher are articles of commerce. the beautiful azure-blue plumage of the upper parts being much used in the manufacture of jewelry, and I saw ear-rings and other trinkets in which particles of its feathers had been so deftly worked as to look exactly like blue enamel.

In the Malay Peninsula it is exceedingly abundant about the wooded jheels and rivers of the interior, though also plentiful among the paddy-fields of the cultivated districts; it is occasionally met with in the mangrove-swamps bordering the coast, though near the sea its place is to a great extent usurped by the white-collared species *(H. chloris)*.

It appears to be more of a wanderer and of stronger flight than most of the Kingfishers; I often saw it at some distance from water, frequently perched on the topmost bough of a tree uttering its harsh grating cry.

I found it exceedingly plentiful on the banks of the Pêrak river. In the neighbourhood of Kwala Kangsa it simply swarmed, and any morning I might have shot a dozen specimens; as it was, its beautiful plumage induced me to shoot many a one which, but for its fatal beauty, would have escaped.

I am unable to distinguish any difference in the plumage of the sexes.

Halcyon pileata (Bodd.). The Black-capped Purple Kingfisher.

Not so common as *H. smyrnensis*, still fairly plentiful throughout the country. I obtained it in Pêrak, Penang, Moar, Malacca, and Singapore.

As regards its habits, it has much in common with the White-breasted species, frequenting the same localities, and, like it, feeding on frogs, small fishes, and crabs; but it can at once, even at a distance, be distinguished from that bird by the rich purple colour of its plumage; also it is rather larger. One evening in November, while Snipe-shooting in the swampy paddy-fields of Singapore, I saw one of these purple Kingfishers perched on a post which stood eight or nine feet out of a large pool formed by the damming-up of a stream which flowed through the swamp; suddenly it darted down with a splash into the water, then returned to its former position with its prey, a small frog, which, holding it in its beak by one leg, it despatched by shaking it violently from side to side. At this stage of the proceeding I shot the bird, as I wanted to be sure as to its species and food.

HALCYON CHLORIS (Bodd.). The White-collared Kingfisher.

Particularly plentiful on Pulau Battam, Pulau Nongsa, and all the small islands near Singapore; also common along the mangrove-girt coasts of the mainland; in fact, it appears to confine itself to the salt or brackish water, and is never met with far from the sea.

Besides restricting itself so entirely to the sea-coasts, it has other characteristics which seem to separate it from the paddy-field and fresh-water Halcyons: unlike most of them, its beak is black, rather short, and the gonys distinctly curves upwards throughout its entire length.

CARCINEUTES PULCHELLUS (Horsf.).

By no means rare; but of its habits I know nothing.

ALCEDO MENINTING (Horsf.).

Not very scarce; I shot it in Pêrak, and often saw it about the lake in the Botanical Gardens, Singapore.

CEYX RUFIDORSA (Strickl.). The Three-toed Ruddy Kingfisher.

By no means common, though I obtained it at both Malacca and Singapore; at the latter place, during the wet and stormy weather prevalent at the breaking of the S. W. monsoon, many birds used to appear, which were rarely met with at other seasons of the year. Among these, after a very rough night in October, I obtained alive one of these little Kingfishers, which having flown into the barracks, had been caught by the soldiers. In exactly the same way one was caught by some of the detachment of my regiment at Malacca.

ALCEDO BENGALENSIS (Gm.). The Blue-billed Gaper.

This Kingfisher, very like but smaller than the English species, is common everywhere, frequenting the small streams which meander through the paddy-fields.

An adult, shot in Pêrak on 6th Feb., measured 6¼ inches in length, beak at front 1⅜ inch ; irides dark-brown ; legs red.

CYMBIRHYNCHUS MACRORHYNCHUS (Gm.). The Blue-billed Gaper.

A common bird in the country round Malacca, also in Pêrak ; but I only once met with it on the island of Singapore ; it is most often found on the outskirts of thick jungle, or on the edges of clearings, though, if it were not for its bright colours, it would seldom be noticed, being a retiring and particularly silent bird, and, except during the breeding-seasons, rather inclined to be solitary.

The Blue-billed Gaper breeds during April and May ; and the following account of its nesting I take from my note-book :—

"Kwala Kangsa, Pêrak, 5th May, 1877. This afternoon, while stalking jungle-fowl, which towards dusk come out to feed along the outskirts of the jungle, I saw a Blue-billed Gaper fly out of a large, roughly-made, domed nest, which was hanging from the topmost twigs of a slender sapling, at about 10 feet from the ground ; over the entrance, which was on one side, a kind of roof projected, like the slanting shade of a cottage-door. Internally the nest was rather neatly lined with flags and green leaves, and contained four white eggs, $1\frac{1}{12}$ inch long by $\frac{8}{12}$ broad, blotched (principally at the larger end) with rusty-brown marks."

I found several other nests, all very much alike, both as regards construction and situation : in fact the above is a typical description ; but I may add that in every case the tree to which the nest was suspended grew either in or on the edge of a swamp.

The sexes do not differ in plumage ; and apparently there is very little, if any, seasonal change. A female, which I dissected, had been feeding on berries.

BUCEROS RHINOCEROS (Linn.). The Great Malay Hornbill.

Fairly plentiful in the jungles of the interior, more especially in those parts were trees are of great size.

I obtained it near Kwala Kangsa, Pêrak, and, on several occasions, saw it high up among the enormous forest trees of the Gapis Pass, a most magnificent piece of tropical scenery, through which one had to travel on one's way from Pêrak to Lârut and the sea-coast.

I first came across these Hornbills within a mile or two of Kwala Kangsa. In my notes is :—

"28th January, 1877. Towards nightfall I hid myself in the jungle, near where I saw the boar last night, hoping he would revisit the pool ; but he did not come, though I waited till after dark, and was much bothered by ants and mosquitoes.

While waiting, a flock of Hornbills, of the large Rhinoceros-horned specie, flew overhead. Their flight was strong and exceedingly noisy, every flap of their wings making a most peculiar sound, audible at a great distance ; it was very like the "shish ! shish ! shish !" with which a railway-train starts : the birds flew in a V formation, not unlike, but more irregularly than, geese."

An officer of my regiment shot one of these Hornbills in the camp at Banda Bharu, near the mouth of the Pêrak river ; it was sitting on the fork of a tree, eating fruit of some kind, but rose on being approached. It was not rare in Malacca collections, and, I am told, is often seen among the high trees on Penang hill ; it can at once be distinguished from the other Bucerotidæ by the enormous red and yellow horn attached to the upper surface of its beak. From Mr. W. E. MAXWELL, H. M. Assistant Resident of Lârut, I hear that the Malays have a strange legend connected with one of the large Hornbills ; but which species, I was not able to find out. It is as follows :—

"A Malay, in order to be revenged on his mother-in-law (why, the legend does not relate), shouldered his axe and made his way to the poor woman's house and began to cut through the posts which supported it. After a few steady chops, the whole edifice came tumbling down; and he greeted its fall with a peal of laughter. To punish him for his unnatural conduct, he was turned into a bird; and the "tebang mentuah" (literally, he who chopped down his mother-in-law) may often be heard in the jungle uttering a series of sharp sounds like the chops of an axe on timber, followed by 'Ha! Ha! Ha! Ha!'"

I asked Mr. Low, H.B.M. Resident of Pêrak, if he could give me any information as to which species of Hornbill this legend relates to; and he writes:—"It is the largest Hornbill which is found in Pêrak, bigger, I should say, than the Rhinoceros Hornbill; but I have never seen it except flying or on very high trees. The legend about it is very common; but I do not know the scientific name of that particular Hornbill: but it is not that you refer to, viz., *Berenicornis comatus*, Raffles; nor is it the Rhinoceros."

HYDROCISSA CONVEXA (Temm.).

During August, 1879, I saw one which had been shot a few days before on Pulau Battam, near Singapore.

HYDROCISSA MALAYANA (Raffl.). The Malay Pied Hornbill.

I occasionally saw this black-and-white Hornbill in the neighbourhood of Kwala Kangsa, generally in the vicinity of villages. During March, 1877, a pair were continually about the village of Kôta Lama; but they were so wary that I never got a chance of shooting either of them. The species undoubtedly breeds in Pêrak, as the Malays brought me young birds but a few weeks old. In August, 1877, when up the Moar river, I got one of these Hornbills near Bukit Kopong.

Like all the Hornbills, it is easily tamed, and makes a most amusing pet; the tamest I ever saw was at Trafalgar, a tapioca-plantation on the North side of Singapore, where I stayed for a few days in May, 1879. The following is from my note-book:—

"Singapore, 30th May, 1879. On reaching Trafalgar we put on *sarongs*, and made ourselves comfortable in long chairs, out in the open air, the evening being quite cool. In the course of conversation, Mr. K——, our most hospitable host, mentioned that he had a tame Hornbill; and a few minutes later we saw it sitting on the top of the house; but on being called, it flew down and perched on the backs of our chairs. I never saw such a tame bird. It was quite at liberty; and though it had the full use of its wings and flew about among the trees, it seldom went far away, coming when Mr. K—— called out its name, "Punch," and taking bread, plantains, and other things out of our hands. It was much pleased with the round buttons on my coat, and tried to tear them off—I suppose, thinking them to be berries of some sort. It was of the black-and-white species, with white bands near the ends of the long tail-feathers; irides red-brown; casque and beak dusky-white. At dark it flew up and roosted among some cocoa-nut trees close to the house."

Berenicornis comatus (Raffl.). The White-crested Hornbill.

A rare bird in the South, though more common, I believe, in the little-explored jungles of the North of the peninsula. I obtained two specimens from Malacca; and the following are my notes on a third, which I tamed and kept alive for some time, and hoped to bring safely to England:—

"Singapore, 15th September, 1879. To-day Mr. H——, Secretary to H. H. the Mahâraja of Johor, sent me about the queerest-looking bird I ever saw; it was caught somewhere in the neighbourhood of Mount Ophir, and is, I expect, rare, or the natives would scarcely have thought it worth bringing so far as a present to Mr. H——. I certainly never saw a Hornbill like it: the enormous yellowish-white beak is without a casque; bare skin of face dull fleshy purple; irides pale bluish-grey; legs and feet black; head, neck, and under parts covered with hairy plumes, in colour white, with black bases, which form a large crest on the head, which the bird can erect or depress at pleasure; some of the plumes are of great length, and project forwards over the beak. In length the bird is about 36 inches; but of that the tail is nearly 14 inches; tips of wing and tail-feathers white, as are also the ends of some of the wing-coverts; upper plumage black, very faintly glossed with green. This most extraordinary-looking creature has a voice as strange as its appearance. From the first glimmer of daylight until dark, with scarcely a minute's cessation, it utters a loud monotonous 'hoo! hoo! hoo! hoo!' like a dog barking in the distance, only varied by the most demoniacal shrieks and cries at the sight of food. At this time it stretches out its long thinly-feathered neck, and shakes its ungainly head from side to side in the most ridiculous manner, as if it were saying 'no! no! no! no!' which it certainly does not mean; for a greater Cormorant I never came across; plantains, potatoes, oranges, rice, fish, all are eagerly swallowed: in fact it is hard to say what it will refuse. This afternoon it bolted a dead Lark, feathers and all, and even then was not satisfied. First holding its food near the tip of its great beak, it turns the plantain, or whatever else it may have, over and over several times; finally, getting it lengthwise, it tosses it into the air, catches it in its enormous mouth, and, with a tremendous gulp, bolts the dainty morsel entire, though occasionally, when something unusually tough and indigestible has been swallowed, and the bird apparently feels slightly uncomfortable inside, the offending morsel is reproduced with a croak of satisfaction, and the tossing and catching performance is again gone through."

This Hornbill became exceedingly tame, and allowed me to carry it about perched on my hand; but its incessant hoots and occasional unearthly shrieks so irritated my neighbours, that, after putting up for some days with what I must allow was rather a nuisance, they insisted on the bird's removal to the outhouse, in which our Chinese servants lived. This removal, I believe, sealed its fate; for two days afterwards I found it dying on the ground, apparently from a blow, doubtless administered by one of the servants, whose siesta had been disturbed by its cries; unfortunately (or, rather, fortunately for the culprit) I was not able to prove this to be the case.

This example being a young bird, showed scarcely any signs of the casque on the beak. It was a female. In both sexes, when full grown, the tail is white; the adult female has the breast black.

A pair from Malacca, which are now before me, measure from 36 to 38 inches in length.

PALÆORNIS LONGICAUDA (Bodd.). The Malay Long-tailed Parrakeet.

Common among the islands scattered along the South coast of the peninsula. I often saw it in Singapore, congregating in large flocks during July and August, particularly among the high trees (relics of the old jungle) on the Changi side of the island; but they were hard to shoot, nearly always flying at a great height and very fast, skimming close over the tree-tops, and uttering their shrill cries. When they settled, it was generally on the topmost boughs of an enormous tree, where they were well out of gunshot.

It is easy to identify them, even at a distance, by their characteristic flight and long pointed tails. On 21st July, 1877, I shot one out of a flock of about fifteen, on Pulau Tekong, an island near the mouth of the Johor river.

LORICULUS GALGULUS (Linn.). The Malay Lorikeet.

A common cage-bird in all the settlements, prized on account of its gaudy colours and the ridiculous way it climbs about the wires of its cage, often hanging head downwards. During December, I came across a small party of them on Pulau Battam, a large thickly-wooded island near Singapore.

IYNGIPICUS VARIEGATUS (Wagl.). The Grey-headed Pigmy Woodpecker.

One August afternoon I was collecting Honey-suckers in a cocoa-nut plantation on the Bukit Timah road, Singapore, when a small bird flew past, and, settling on a dead cocoa-nut tree, commenced running up it and searching for insects. On shooting it, I found I had got a tiny Woodpecker, and put it down as *I. canicapillus* of Blyth, until Mr. DAVISON pointed out that, instead of the whole head being grey, the forehead only was of that colour.

Length 5 inches, tarsus ½ inch; irides brown; legs dull-green; upper parts dull-brown, whitish on the rump, and banded with white; beneath dirty white, streaked longitudinally with dull-brown; head and cheeks dull-brown, forehead light-brown; streak over eye extending to ear-coverts, and another from gape, pure white: on each side of the back of the head is a narrow but very bright orange streak.

HEMICIRCUS SORDIDUS (Eyt.).

My specimen of this heart-spotted Woodpecker was shot on Gunong Pulai, Johor, on 5th September, 1879.

MEIGLYPTES TRISTIS (Horsf.).

I saw, but never shot, this Woodpecker in Pêrak.

TIGA JAVANENSIS (Ljung.).

This Woodpecker is not very scarce; I shot several in Pêrak, and some few in Singapore. It frequents cocoa-nut groves.

A female, which I shot near Kôta Lâma, Pêrak, on 14th February, 1877, measured in length $10\frac{1}{4}$ inches; irides brown, legs black, beak plumbeous.

The male has a crimson crest, and is altogeher more decidedly marked than the female, the white drops on the breast being very distinct and regular.

Muelleripicus pulverulentus (Temm.).

Mr. Davison's collector showed me a specimen of this large Woodpecker which, during June, he had shot on Gunong Pulai, Johor.

Length 20 inches; head grey.

Thriponax javensis (Horsf.). The Great Black Woodpecker.

I found this handsome Woodpecker plentiful round Siagamet, some sixty or eighty miles up the Moar river. I never came across it in the North of the peninsula.

A male I got at Bukit Kĕpong, on the Moar river, was 15 inches in length; irides yellow; top of head and streak from base of lower mandible scarlet; abdomen rusty white; rest of plumage black.

Callolophus puniceus (Horsf.).

I shot a male of this fine bird while it was running up a tree-trunk in the jungle, near Kwala Kangsa, Pêrak; date 6th May, 1877. Length $10\frac{1}{2}$ inches; beak at front $1\frac{2}{12}$ inch. Irides dark-brown. During July, 1879, I saw, but could not get a shot at, one of these Woodpeckers among the high trees at the foot of Bukit Timah, Singapore.

Megalæma chrysopogon (Temm.). The Golden-bearded Barbet.

Common in Malacca and Singapore collections. It breeds in the Malay States.

During May, 1877, while shooting on the banks of the Pêrak river, close to Kampong Saiyong, a Malay brought me two of these Barbets, saying he had caught them high up in the thickly-wooded range of hills behind the village. They were young birds, and unable to fly more than a few yards; so, putting them in my game-bag, among dead Teal, Snipe, Quail, and other spoil, the result of the day's sport, I took them home, hoping to be able to rear them. At first they did very well, hopping about with a most sprightly gait, every now and then uttering a harsh croak and flirting up their tails; they lived in perfect harmony with the Pheasants, Ground-Thrushes, Doves, and other members of the "happy family" inhabiting my aviary, and fed freely on plantains, pine-apples, and other fruit; but in about a week, just as I began to have hopes of successfully bringing them up, they sickened and died. The sexes are alike.

MEGALÆMA DUVAUCELI (Less.). The Scarlet-eared Barbet.

During the last week in August, while bird-hunting in the jungle, at the foot of Bukit Timah, on the island of Singapore, my attention was attracted by the peculiar cries of a pair of small, green-couloured birds. Creeping quietly through the bushes, I got unobserved beneath the tree on the topmost twig of which sat one of the birds, and watched it for several minutes. While sending forth its strange notes, which sounded like the words "ter-rook! ter-rook!" uttered several times in succession, it sat perfectly still, with head raised, neck stretched out to its full extent, and throat distended, apparently quite absorbed in its vocal performance, and heedless of my presence till my shot brought it down.

On dissection it proved to be a male; and its stomach was full of berries. Its companion, which I also shot, was of smaller size, and had very little black on its head; probably it was a female; but, unfortunately, I did not examine it so as to make sure of the sex.

The most noticeable characteristic of the species is the great length of the rictal bristles. which project even beyond the point of the beak.

XANTHOLÆMA HÆMACEPHALA (Müll.). The Crimson-breasted Barbet.

I found this little Barbet fairly plentiful in Pêrak; I obtained it during March at Kwala Kangsa.

Hearing a bird uttering a most peculiar, full, clear note in a tree within a few yards of my hut, I took out my gun, bent on securing what I felt sure was something new to me. Though but twelve or fifteen feet away, the bird's voice was so deceptive, and its small size and green plumage made it so difficult to see, that it was several minutes before I caught sight of it and brought it down.

I most carefully examined this bird, and found it to agree exactly with Jerdon's description of *Xantholæma indica*, with which it appears to be identical. It breeds in Pêrak, in holes which it excavates in trees; but personally I did not find a nest. The eggs are white. The sexes are alike. I met with it near Bukit Timah, in Singapore.

Cuculus micropterus (Gould.). The Indian Cuckoo.

I heard what I supposed (and, I think, rightly) to be the cry of this Cuckoo in the jungle near Kwala Kangsa, Pêrak; it was very like the "cuck-oo! cuck-oo!" of our well-known English species.

I once, during September, shot a specimen of *C. micropterus* near Cluny, Singapore.

Hierococcyx fugax (Horsf.). The Hawk Cuckoo.

Though common, I believe, in India, it certainly is not so in Malayana; I only met with it once, viz., in November, 1877, at Tanglin, Singapore. During the early part of the month a great many birds of different sorts flew into our barracks, and were caught by the soldiers. During one week, I had brought alive to me three Sparrow-hawks (*Accipiter virgatus*), a Scops Owl (*Scops lempiji*), and a most beautiful specimen of this Hawk-Cuckoo, all caught in the barrack-rooms. It was so like a Hawk in its general appearance that, on first seeing it, and not having before met with the species, for a minute I thought it to be one; but, on close inspection, the feeble beak and feet disclosed its true character. It was an immature female, and had been feeding on seeds and vegetable matter.

I saw a specimen of this bird, shot by Mr. Davison's collector on Gunong Pulai, Johor, during August.

Cacomantis threnodes (Cab.). The Rufous-bellied Cuckoo.

Plentiful both throughout the Straits Settlements and the interior of the peninsula. I got it in Pêrak, Penang, Malacca, and Singapore; in the last-mentioned place it was quite common, though not often noticed, owing to its small size, plain colours, and habit of keeping, as a rule, to trees of dense foliage. It has a most peculiar, monotonous and rather plaintive cry, which I seldom noticed during the heat of the day, though often towards dusk several birds could be heard at the same time, frequently continuing their cries right through the night.

Such was also the case in Hongkong, where one frequented a tree close to my quarters, and nightly uttered its strange notes, sometimes for hours without cessation. These consist of a series of loud and very clear whistles, uttered in a descending scale, and terminating with a shake or trill, and are heard at regular intervals of two or three minutes. I obtained my first specimen at Penang during May; but its plumage was exactly similar to that of others which I got later in the year at Singapore. On 19th July, 1879, while driving along the Bukit Timah road, I heard one of these Cuckoos in a mangosteen orchard, and soon spied it out, perched among the highest branches of a clump of bamboos; so, dodging behind the trees, I got within shot and brought it down, a beautiful specimen, ♂.

Length 8¼ inches; irides and the inside of the mouth red; beak dusky, reddish at its base; legs yellow; head, neck, and upper tail-coverts pale ashy, the last approaching the dull-brown of the back and wings, which are very faintly glossed with metallic green; under parts bright rufous-brown; tail black, but tipped and narrowly barred with white.

EUDYNAMIS MALAYANA (Cab.). The Malayan Koel.

During June, 1877, I shot one of these Koels near Kwala Kangsa, Pêrak; it was a female, with its ovaries much developed; its stomach contained several large beans. Length 18 inches; irides crimson-lake; legs plumbeous; beak pale-green.

The male is considerably smaller than the female, and quite unspotted, being entirely of a deep shining blue, with rich purple and green reflections. Late in November, 1879, I visited Pulau Nongsa, a small island near Singapore, barely half a mile long by sixty or eighty yards in breadth, in fact a mere strip of thick jungle surrounded by a broad coral strand. Hearing most strange mellow notes issuing from the jungle, I sent my Malay boatmen in to beat, and, standing outside on the beach, shot a pair of these Koels as they were driven out into the open. Both were in beautiful plumage, the white markings of the female being exceedingly distinct, and without the slightest sign of the rufous tinge which overspread the above-mentioned Pêrak specimen; it was also three inches shorter, and more glossed with green and blue than was that bird.

RHOPODYTES SUMATRANUS (Raffl.). The Green-billed Malkoha.

From my note-book I extract the following account of this non-parasitic Cuckoo:—

"Kwala Kangsa, Pêrak, 16th March, 1877. This afternoon, I visited one of the nests I found yesterday, but the owner of which I was then unable to identify; to-day I shot it as it rose from the nest. It is a most curious velvety-faced bird, with the long tail, deeply-cleft beak, and short wings characteristic of the Cuculidæ.

"In plumage, its wings and upper parts are of a greenish-blue metallic colour, the tail-feathers tipped with white; head, neck, and under parts dull ash-grey; the head, throat, and chin are covered with peculiar spiny hairs; bare velvety skin of the face scarlet, the very curved beak pale pea-green; the eyes are furnished with lashes. Length of bird, including the tail, 16 inches.

"The nest was a loosely-put-together structure of dry twigs, slightly cup-shaped, and built at about 5 feet from the ground, in a bush standing on the edge of a jungle-path. The eggs, two in number, were nearly hatched; they were 1$\frac{1}{6}$ inch in length, in colour white, but much stained with brown matter.

"The bird appears to build its own nest, and certainly hatches its own egg; for on two occasions during the last few days I have stood close by and watched it sitting. It did not utter any note or cry, not even when disturbed from its nest."

Unfortunately I neglected to determine the sex of this bird, so cannot say whether it was the male or female which was incubating.

I got another near Kwala Kangsa, during April; but the species is decidedly rare, and I saw very few specimens among the many hundred skins I went through at Malacca.

RHAMPHOCOCCYX ERYTHROGNATHUS (Hartl.). The Large Malay Malkoha.

Concerning this species, my note-book says:—

"Kwala Kangsa, Pêrak, 9th June, 1877. This afternoon, crossing the river, I shot Saiyong Jheel for an hour, then struck inland after jungle-fowl.

"The trees were of great size, but the undergrowth not as thick as in most parts, and easily got through. While moving quietly along, on the look-out for a shot, I saw a bird new to me perched on the upper branches of one of the highest trees, so high up that I almost feared it was out of shot; however, such was not the case, and down came a magnificent Malkoha. Length 19 inches; irides pale milky blue; legs dark bluish black; bare skin of the face crimson; beak pea-green, with a red blotch at its base; head dark-grey, both it and the chin covered with spiny hairs: back, wings, and tail rich metallic green; the tail is 10 inches in length, with its terminal third deep red-brown, as are also the throat and breast. On dissection it proved to be a male; and its stomach contained the remains of large grasshoppers."

I saw specimens of this bird in the Malaccan collections; but it certainly is not common.

RHINORTHA CHLOROPHÆA (Raffl.). The Small Malkoha.

I shot a male near Kwala Kangsa, Pêrak, on 26th May, 1877; it had been feeding on grasshoppers.

Length 12 inches; irides dark-brown; legs and feet plumbeous; beak and bare skin of the face pale-green.

CENTROCOCCYX EURYCERCUS (Hay). The Malay Coucal.

Very plentiful throughout the country, both on the mainland and also among the islands. Owing to its flight much resembling that of the common English Pheasant, while its head has a certain likeness to that of a Crow. It is well known to Europeans by the name of "Crow-pheasant." In India its near relation, *C. rufipennis*, also goes by that name.

Their notes, or more correctly hoots, are most peculiar, quite among the most noticeable of jungle noises; and for some time, I put them down to the monkeys which abounded round our camp at Kwala Kangsa, till one day I detected the real culprit, as, hearing the cries coming from a thick bush, I threw in a stone, and out came a Crow-pheasant.

The hoots may be described by the syllables "hoo! hoo! hoot!

whoop!" repeated very loudly over and over again, but occasionally varied by a loud gulp, as JERDON says exactly like somebody choking.

CENTROCOCCYX BENGALENSIS (Gm.). The Lesser Indian Coucal.

A common bird, particularly among low secondary jungle, and in districts covered with "lalang"—a long coarse grass which springs up to a height of over three feet on ground where the jungle has been burned. In such localities it is plentiful at all seasons throughout Pêrak, Lârut, Province Wellesley, Johor, and all the Settlements. In Singapore, I shot innumerable specimens, in all stages of plumage, some very dark with only the wings rufous, others pale-rufous all over; in fact their plumage varies greatly, according to their age and sex, some being so different from others as to almost seem of another species.

A male which I shot at Singapore, on July 5th, nearly in full adult plumage, measured 12 inches in length, tarsus 1½ inch; irides deep-red; legs plumbeous; beak black; head, neck, upper tail-coverts, tail, and under parts black, glossed with metallic green and blue; but the under parts were a good deal blotched with white, which is not, I believe, the case in the quite mature male; wings rufous, with the feathers dusky at their tips; feathers of the back pale-shafted.

Another male, shot in Pêrak during June, is similar to the above, except that its upper tail-coverts are narrowly barred with rufous-brown.

In striking contrast with both of these is a female, shot at Singapore on 30th August, which was entirely of a pale rufous colour with its upper parts and wings narrowly barred with black; irides brown; beak fleshy, but dusky on the culmen; legs black. Length of bird 13½ inches.

This species is insectivorous; I have seen it chasing grasshoppers.

* * *

ON THE TRANSLITERATION OF MALAY
IN THE
ROMAN CHARACTER.

BY

W. E. MAXWELL.

SOME years ago, in compliance with the directions of the Secretary of State for the Colonies, a system was adopted by the Government of the Straits Settlements for the spelling of native names, in which a want of conformity was complained of. It is convenient and desirable that there should be some standard for the spelling of names which may appear in official correspondence, which may be printed in Blue-books, and quoted in Parliament. But a system may satisfactorily secure *uniformity* which may nevertheless be wanting on the score of scholarship, and, unless sound in the latter respect, it will not answer the purposes of the philologist or geographer.

The adoption of the Government system by the Council of the Straits Branch, Royal Asiatic Society, as that which members are invited to adopt,* lays it open to their criticism. It may be questioned if it is satisfactory from a scientific point of view, or in accordance with principles of true scholarship. Two distinct subjects—transliteration and pronunciation—are confused, and the report which deals with them does not sufficiently distinguish between instructions how to spell and instructions how to pronounce.

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* "Malay and English Spelling," Journal of the Straits Branch of the Royal Asiatic Society, Vol. I., p. 45.

The subject is a difficult one. Marsden, Crawfurd and Logan have failed to find a satisfactory settlement of it, but I do not think that the last word on it has yet been said. The following remarks on the transliteration and pronunciation of Malay words are offered to the Society with the view of drawing the attention of the Council to the advisability of the adoption for literary and scientific purposes of some better system of rendering Malay words in Roman letters than that hitherto recommended.

GENERAL PRINCIPLES.

There are two objects to be kept in view in deciding upon a system by which to render Malay in Roman characters :—

1st. To obtain a faithful transliteration of the Malay character.

2nd. To clothe the words in such a form that they may be pronounced correctly by an English reader.

The first regards letters before sounds, the second regards sounds before letters.

Either of these objects may be attained separately, but to combine both without perplexing the reader is more difficult of accomplishment. If the reproduction in some form or other of native letters (for some of which the English alphabet has no equivalent) is too exclusively attended to, the result may sometimes be a word which is difficult of pronunciation to the uninitiated. Crawfurd claims the advantage of simplicity for his system, yet few persons probably would recognise in *S'ex* * the common Arabic word *Sheikh.* On the other hand, if the system be purely phonetic, the ear must be entirely depended on ; sounds which nearly approach each other will be mistaken one for another, and persons professing to use the same system will very likely spell words differently.

Another important point must be borne in mind. Malay contains a large number of pure Sanskrit and Arabic words ; it is necessary, therefore, to avoid any serious departure from the principles sanctioned by European scholarship of transliterating those languages. Any system of spelling Malay would be discredited which should present common Sanskrit and Arabic words in uncouth forms hardly recognisable to students of those languages.

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* Crawfurd's Dictionary.

It is submitted, therefore, that in a really sound system of Romanised Malay,—(1) the native spelling must be followed as far as possible; (2) educated native pronunciation must be followed in supplying vowels which are left unwritten in the native character; (3) native pronunciation may be disregarded where the written version is not inconsistent with the true pronunciation of a Sanskrit or Arabic word.

Examples:—

1. ماري *Mari*, come. (Here the four letters *m*, *a*, *r* and *i* exactly transliterate the four native letters).

2. تمڤڠ *Tampang*, a coin.
Tampong, a patch.
Tempung, a game.
Tempang, lame.
Tumpang, to lodge.

These five words are spelt in the same way in the native character, in which only the consonants, *t m p n g*, are written. Regard must, therefore, be had to pronunciation in assigning the proper vowels to them when rendered in Roman letters.

3. منتري *Mantri*, a minister. This word is pronounced by Malays *M'ntri*, as if there were no definite vowel between the *m* and *n*, but its Sanskrit origin shews clearly that *a* is the vowel which ought to be supplied.

ڤترا ; ڤتري *Putra*, a prince, *Putri*, a princess; in these words, too, the vowel-sound in the penultimate is indefinite, but the vowel *u* is properly supplied, both being common Sanskrit words; to write them *petra* and *petri* would be to disguise their origin.

VOWELS.

The difficulty of arriving at a satisfactory system of transliteration of Malay is caused partly by the insufficiency of the Arabic vowels to render the Malay vowel-sounds.

The vowels borrowed from the Arabic are four:—

ا *Alif*, ā, as the *a* in *father*. باڽق *bāniak*, many, much, very;

لام *lāma* length of time.

و *Wau*, ō, ū, as the *o* in *nose* and the *u* in *truth*. تولق *tōlak*, to push; ڬون *gūna*, quality, use.

ي *Ya*, ē, ī, as the *ê* in *féte* and the double *e* in *thee*. بيد *bēda*, difference; بيني *bini*, wife.

ع *Ain*, ‘a, ‘e, ‘i, ‘u. This vowel conveys a deep and somewhat nasal sound which must be heard to be understood; examples: عمر *‘umur*, life, age; عقل *‘akal*, mind, intelligence; علم *‘ilmu*, science.

These are always long. A short vowel is not written. In Arabic indeed it may be denoted by what are called vowel-points placed above and below the consonants, but vowel-points have been generally adopted in Malay, and the short vowels are left to be supplied by the reader like vowels in our ordinary short-hand.

To shew how completely the use and the accentuation of the vowels in Arabic differ from Malay, to which language nevertheless the Arabic alphabet (with some additions) has been applied, it is only necessary to examine a passage of Arabic transliterated in the Roman character, *e. g.*, an extract from the Kur‘an or from any other book, or to hear it correctly read.

The majority of the words, it will be found, end in open vowels, and in pronunciation the long vowels are strongly accentuated. A short *e* is of rare occurrence.

Take a sentence of equal length in Malay; it will be remarked that most of the words end in consonants, the exceptions being generally words of Sanskrit or other foreign origin, in many words the nominally short vowels, namely those not written, will have equal value in pronunciation with those which are written, and a sound which corresponds closely with the short *e* in the English words *belong*, *bereft* is abundant.

In writing Malay, therefore, the Arabic alphabet has to express sounds very different from those of the language to which it belongs.

The short *e* in Malay is often "a distinct and peculiar sound, which has a separate character to represent it in the Javanese alphabet,"* but for which there is no particular sign in the Perso-

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* CRAWFURD, Malay Grammar, p. 4.

Arabic alphabet used by the Malays.

This sound can only be expressed in Arabic writing by the vowel-point called *fathah* (Malay, *baris di-atas*); it is a dash placed over the consonant to which the vowel belongs. The particles *ber-*, *ter-* would be written تَرْ, بَرْ.

(The *fathah*, however, denotes a short *a* as well as a short *e* as *kapada* كَفَدَ).

In the words *sembah*, salutation, homage, *bendang*, a rice-field, *senduk*, a spoon, the first syllables are not pronounced like the English words *gem*, *men*. An indefinite sound is given to the syllables mentioned, as if it were attempted to pronounce the two consonants without an intervening vowel, *s'mbah*, *b'ndang*, *s'nduk*.

Some English scholars seeking a satisfactory mode of rendering Malay in Roman letters have attempted to do what the Malays have not thought it necessary to do for themselves, namely to denote this peculiar vowel-sound by a particular sign. CRAWFURD professed to distinguish it by *ă*; KEASBERRY wrote *ŭ*; there is perhaps good reason for this in works intended for the use of students beginning the study of the language, vocabularies, grammars and the like. But the authors of the Government spelling-system, who selected *ĕ* to express the sound in question, might have spared themselves this additional vowel-symbol.

As we have seen above, this sound can only be expressed in writing by Malays by the *fathah*, short *a* or short *e*. Why not be satisfied with *a* or *e* to express it in English? This is quite sufficient for purposes of transliteration, and scientific men do not want to burden their text with accents to denote sounds not expressed in the native text. We do not distinguish by a different sign each of the numerous ways of pronouncing *e* in the English or French language.

Once quit the safe ground of transliteration and trust to that uncertain guide—the ear—and all chance of uniformity is at an end. Let us see how the systems mentioned above have worked in practice. Take, for instance, the short syllable *sa*, which is frequently found as the *first* syllable of Malay words. The authorities who have been quoted are not agreed when to give the syllable the force of the vowel *a* and when to introduce their signs for the peculiar vowel-sound which they want to represent.

Keasberry writes *samoa* and *sakarang*, but *sŭblah*, *sŭdikit* and *sŭbab*.

Crawfurd writes *sabenar*, *săbăb*, *sadikit* and *sădikit*, *sakarang* and *săkarang*, *sambilan* and *sămbilan*; one word is spelt in four different ways, *sâpârti*, *sapârti*, *sapurti* and *sâpurti*; he introduces the vowel in a curious manner in the Sanskrit words *srigala*, which he spells *sărigala*, and *sloka*, which he spells *săloka*. The short vowels in the Sanskrit word *săbda* and the Arabic word *săbtŭ* are represented in different ways.

The Spelling Committee of the Straits Settlements write *Selangor*, *Sarâwak* and *sembilan*, though it is not clear why *sa* is allowed to stand in *Sarawak* while *Salangor* is held to be wrong. The adoption of the syllable *se* in *sembilan* (nine) is still more singular, for the vowel is clearly *a*, *sambilan* being derived from *sa-ambil-an*, "one taken away (from ten)." In most instances this initial syllable is derived from the Sanskrit *sa* or *sam* (with) and it cannot be right to render it by *se* or *sĕ*, which do not more nearly approach the Malay pronunciation than *sa*.

Many other instances might be given. I have seen in Government publications the name of the Malay State "Patani," spelt "Pĕtani." Yet it can hardly be said that there is good reason for departing from the established mode of spelling this word (which has been spelt "Patani" from the days of James I.), when it is remembered that the Malay historical work called *Sajarah Malayu* says that the state was called after a fisherman who had a son called *Tani* and was therefore called Pa-Tani (Tani's father). However absurd this derivation may be, its occurrence in a purely native work is at all events conclusive as to the pronunciation of the first syllable.

SYSTEM PROPOSED.

Vowels.

The only use of the accents which will be inserted is to denote that the vowel is expressed in the Málay text. No sign will be used to denote the accentuation of any particular syllable; transliteration, not pronunciation, is the first object to be kept in view. For general purposes, the accents may be omitted at option. It cannot matter whether مات , the eye, is rendered *máta* or *mata*. Thus :—

á corresponds with ا written in Malay, as فافن *pâpan.*

a and *e* correspond with *fathah* where the vowel is omitted, as ڤنجڠ *panjang,* برچري *ber-cherei.*

í and *é* correspond with ي written in Malay, as بيني *bínî,* كيچق *kéchek.*

i and *e* correspond with *kesrah* where the vowel is omitted, as دندڠ *dinding,* ظاهر *zahir,* فاتق *pâtek.*

ú and *ó* correspond with و written in Malay, as بوت *búta,* بوهڠ *bôhong.*

u and *o* correspond with *dammah* where the vowel is omitted. as تنتت *tuntut,* فندق *pondok.*

The Greek rough breathing before a vowel denotes the presence of ع *ain* in the native writing. as عقل *'akal,* عمر *'umur* معلوم *ma'alum.*

DIPTHONGS.

ai corresponds with ا and ي when followed by a consonant. as بائيق *baik* نائيك *naik.*

au corresponds with و , as ڤولو *pulau.*

ei corresponds with ي, as سوڠي *sungei.*

Y and W.

Y should be written for ي when it precedes or is preceded by a long vowel, as سايڠ sâyang : لاير *layar :* بايڠ bayang ; مويڠ moyang ; بويڠ *buyong.* Exception. ي should never be rendered by *iy* for this gives two letters to one Malay character where one letter is sufficient ; سياڠ *siang.* not *siyang ;* سيوڠ *siong* not *siyong.*

W should be written for و when it precedes or is preceded by a long vowel, as باوا *bawa ;* كاون *kawan ;* لاوق *lawak.*

Exception :—

و should never be rendered by *uw*, for this gives two letters to one Malay character and one sufficiently expresses the sound: بوات *buat*, not *buwat*; كوالا *kuala*, not *kuwala*; توان *tuan*, not *tuwan*.

LIQUIDS.

The combination of two consonants the latter of which is a liquid, which is so common in Aryan languages, is not to be found in indigenous Malay words. Where it apparently occurs its presence is caused by the elision of the vowel in one of the Polynesian prefixes *ber*, *ter*, *ka*, *sa*, and *pe*.

There are, of course, plenty of Sanskrit words in Malay in which the junction of two consonants, one being a liquid, occurs, such as *satru*, *indra*, *sri*, *mantri*, but I believe that no instance of two consonants sounded together can be pointed out in Malay which cannot be accounted for either by foreign derivation or elision of the vowel of a particle.

Malay is an agglutinative language, and many of its dissyllabic radicals have been developed from monosyllables by the prefix of particles. Their origin has been forgotten and by the gradual growth of the language they may be now lengthened into words of three, four and five syllables by the addition of prefixes and affixes, each change giving fresh development to the simple idea embodied in the radical.

To analyse the origin of indigenous Malay words and to get some idea of their derivation, and of the connection between many which present distinct forms and get obvious similarity, it is necessary to identify the agglutinative particles and to distinguish them from the root. Where the syllables are distinct this is easy; in the words *mekik*, to cry out, to hoot; *pekik*, to squeal or scream as a woman; *berkik*, the snipe, literally, the squeaker,—the common root *kik*, and the agglutinative particles, *me*, *pe*, and *ber*, are easily distinguished.

But where the first letter of the root or radical is a liquid, there is a tendency in pronunciation to blend with it the first letter of the particle. Nevertheless, it is quite clear that in spelling such words as *pelandok*, the mouse-deer; *pelantak*, a ramrod; *peluru*, a bullet,—the full value of the particle should be shewn, and that *plantak*, *plandok* and *pluru* are incorrect and unscholarly.

Pe is the sign of a verbal noun. I do not know of any Malay verb *landok*, but that the name of the mouse-deer is derived from a word having something to do with rapidity of motion is sufficiently shewn by the meanings of other words having the same root:—

Lanchit and *lonchat*, to jump, spring.
Lanchar, quick, direct, fluent.
Lanchur, to flow, spurt out.
Lanjut, long, stretching forward.
Lantak, to strike home, transfix.
Lanting, to fling.
Langsong, to proceed direct, &c.

On the same principle, it is not incorrect to shew, by the insertion of the vowel before the liquid, the existence of the forgotten particle in the first syllable of such words as, *bri (be-ri)*, give; *blanja (bel-anja)*, expend; *blanga* (*bel-anga*), a cooking pot; *trang* (*te-rang*), cleared; *trima* (*te-rima*), receive; *trus* (*te-rus*), through.*

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* One advantage of inserting the vowel is that the separation of the particle from the root renders apparent etymological features which might otherwise be unsuspected. Thus, in the examples given above, the same root may perhaps be detached in the Malay words for "give" and "receive."

So the common derivation of *belanga* and other words having to do with heat or burning becomes apparent:—

Bel-anga, a cooking pot.
Hangat, hot.
Hangus, burnt, scorched.
Hangit, smell of something burning.

The meaning of *ran* or *rang* appears to be "to cut;" it occurs in such words as, *rantas*, to cut a passage through jungle; *ranchong*, to whittle to a point, etc.; *terang*, or *trang*, is "cleared," "cut away," and therefore "clear," "plain;" *pa-rang*, is "the cutter," the chopper or jungle-knife used in agriculture.

Us, the root of *terus* or *trus*, seems to convey the idea of admission or penetration:—

Terus, through.
Chelus, admissible.
Lulus, admissible, permissible.
Tumbus, pierced, perforated.
Halus, fine, slender.
Kurus, thin, &c.

CONSONANTS.

The following are the consonants used in writing Malay with the equivalents by which I propose to represent them in Roman letters:—

ب	bâ	b	
ت	tâ	t	
ث	sâ	s *	in Arabic *th*, pronounced as in *thin*.
ج	jim	j	
چ	châ	ch	
ح	hâ	ḥ	
خ	khâ	kh †	
د	dâl	d	
ذ	dhâl	dh	pronounced in Arabic like *th* in *this*.
ر	râ	r	
ز	zay	z	
س	sin, sim	s	
ش	shin, shim	sh	
ص	sâd	ṣ ‡	
ض	ḍâd	ḍ ‖	(in pronouncing this letter the tongue touches the back of the upper front teeth).
ط	ṭâ	ṭ	
ظ	ẓa, ẓoi	ẓ **	
غ	ghrain	ghr ††	

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* Only two words are in common use in Malay which commence with this letter, namely the names of the second and third days of the week.

† خ is a strong guttural. It resembles the sound of *ch*, in the Scotch word *loch*.

‡ ص is a strongly articulated palatal *s*, somewhat like *ss* in *hiss*.

‖ ض the true sound of this letter must be learnt by the ear. It is like a strong *d*.

** ظ the power of this letter is that of *z*, pronounced with a hollow sound from the throat.

†† غ is a hard guttural *g*. It somewhat resembles the sound of the Northumbrian *r*.

ڠ	ngâ	... ...	ng
ف	fâ	... ...	f
ڤ	pâ	... ...	p
ق	ḳâf	... ...	ḳ *
ك	kaf	... ...	k
ݢ or گ	gâ	... ...	g hard.
ل	lam	... ...	l
م	mim	... ...	m
ن	nun	... ...	n
و	wau	... ...	w
ـه, ة, هـ	hâ	... ...	h
ي	yâ	... ...	y
ڽ	nia	... ...	ni, ny, nia, nya

Some of the foregoing letters represent sounds which do not belong to the native Malay language, but which are found only in words taken from Arabic. Uneducated Malays make little attempt to pronounce them, but every boy who learns to read the Ḳur'an has to do so and the present tendency of the language is to borrow more and more from the Arabs.

f is almost always turned by Malays into a *p* ; e. g., *pikir* for *fikir*.

k and ḳ are generally pronounced alike by Malays and *kh* is not always distinguished from them.

ث, س, ص are all pronounced alike, as *s*, by the Malays.

In the same way little or no distinction is made in pronunciation between *t* and ṭ. The letters denoted by ḍ and ẓ are generally mispronounced by Malays, who sometimes render them by *l* and sometimes, as do Muhammadans in Persia and India, by *z*.

SPELLING OF ARABIC WORDS.

Certain rules remain to be noticed which should be observed in transliterating Arabic words in Malay literature.

Al (el-) is assimilated before the solar letters, which are :—

ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل and ن.

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* ق is a guttural *k*. This and the five preceding notes are taken from Faris-El-Shidiac's Arabic Grammar.

The other letters are called the lunar letters and do not assimilate the ل, namely :—

ا, ب, ج, ح, خ, ع, غ, ف, ق, گ, م, و, ه, and ي.

Examples : *-r-rah-māni-r-rahim*, the merciful, the compassionate ; *māliki yaumi-d-dīn*, the Lord of the Day of Judgment ; *aleyhi-s-salam*, on him be peace. Proper names : *Abdurrahman Dia-uddin.*

The force of the orthographical sign called *teshdid* may be rendered by doubling the consonants over which it is placed as *tammat*, finished ; *jannat*, Paradise (lit. "the garden"), *Muhammad*, Mohamed ; *Sayyid*, a descendant of the Prophet.

KÔTA GLANGGI OR KLANGGI, PAHANG.

BY

W. CAMERON.

ABOUT this place there are many legends amongst the natives, but hitherto no European has ever been allowed to visit it, and I think your readers will be pleased to have an account of it. Native rumour describes it as an ancient ruin, the inmates of which, as well as all their furniture and utensils, have been turned to stone. This is the substance of most of the native descriptions of the place. Here, they say, can be seen the old man of the house sitting on his chair by his oven or furnace, the ashes, or slag of which are strewn on the floor, whilst his tools are lying around him just as he had been using them when dissolution or petrifaction overtook him, and man and chair, oven, ashes, tools, all are turned to stone! Petrified loaves of bread are not wanting, and in an adjacent cupboard, to complete the picture, can be seen the flour and sugar which he had been in the habit of using, now all flavourless and turned to dust. In the course of narration, particulars in the native accounts accumulate, but it is needless to go further into details.

The story was imparted to me whilst lying becalmed opposite Kwâla Kuantan, and seven idle Malay boatmen under the combined influence of *sírih* and *róko'* assisted in spinning the yarn. I must say that I was not deeply impressed with the truth of the narrative as a whole, but comparing what I heard with what I had previously seen on the Patâni river, I was enabled to guess what these fabled ruins would turn out to be. Nevertheless, my curiosity was excited, as that of other Europeans has been, regarding this place, and I resolved to see it if I possibly could.

Circumstances favoured this resolve without any effort on my part, for, as we were making our way up the river Pahang, we were detained for two days at Pulau Tawar, from which Kôta Glanggi is distant only about three or four miles, and the Sultan having given me a *carte blanche* to visit whatever place I chose, I availed myself of this opportunity to settle the question as to these ancient ruins.

The wonderful ruins are, after all, only limestone caves, with no trace of man's handiwork about them, and no evidence whatever of having ever been even occupied by man. Still, as caves they are wonderful and well deserve a visit. Before proceeding to describe them, I think it will not be out of place to make a brief reference to what I had previously seen of the same kind on the Patâni river. I was detained on one occasion in a similar manner at a place called Biserah in the Province of Jâlor, where there are some isolated limestone ranges of the same character as those at Kôta Glanggi, and was told of a wonderful cave in one of them, but no mention was made of man having had anything to do with it, or of any wonders similar to those alleged of Kôta Glanggi. I went to see this cave, and found it situated about a hundred feet above the base of a precipitous cliff; a long flight of steps broad and regular, partly built and partly cut in the solid rock, led up to the entrance.

On entering I found, after penetrating a small cavern, a couple of large doors closing up the approach to what was apparently the cave we were seeking. On opening these doors, I was startled at the sight of what appeared, in the dim light, to be a row of giant men guarding the entrance; a closer investigation proved them to be statues, and, as I afterwards found, Siamese idols. Passing this guard, we made our way along a lofty natural corridor or vestibule, and found ourselves in an immense cavern about sixty feet in height, two hundred feet wide, and about five hundred feet long. From its roof hung masses of stalactites resembling the groins of an arched roof, and stretched in a recumbent position, lengthways of the cave, and facing a large opening in the cliff, which let in a flood of light, lay a figure, about one hundred feet long, of what I took to represent Bhudda. The head reclined upon the right arm, whilst the left arm lay by the side of the figure, the face was tolerably well painted, and the robe was coloured green and its edges gilt. In front of this image and at its head and feet were collossal statues of other idols, some erected on pedestals, and from fifteen to twenty feet high; there were in all eighteen of these statues. The place was kept tolerably clean, being evidently swept occasionally; how long this cave had been used as a place of worship, I could not learn. This cavern-temple was tended by a company of Siamese *Imams*, who dwelt at the foot of the cliff and had besides a small temple outside.

Since then I have seen and traversed many other wonderful caves amongst the limestone mountains on the Patâni River, some of them with rivers running right through them, but I never saw any that could compete in natural grandeur and imposing effect with those at Kôta Glanggi.

The situation of the limestone range in which the latter exist, will be best indicated on the Asiatic Society's map of the Malay Peninsula by the word "Gold" marked below Kg. Pĕnghulu Gendong Jĕlei. About this point a small river called the Tĕkam falls into the Pahang, and about three miles up the course of this river, the caves are reached. There are a good many of them, but only the four principal ones—Kôta Tongkat, Kôta Bûrong, Kôta Glanggi and Kôta Pâpan—are deserving of notice. Kôta Tongkat and Kôta Pâpan are the nearest, and are close together: Kôta Bûrong is the furthest off, and Kôta Glanggi lies between.

Kôta Tongkat, as it is seen and entered, is like the gigantic entrance to some vast citadel; it is open on two sides, it pierces the ridge of limestone under which it lies from one side to the other, and the road leads right through it. This extensive natural porch is supported, or appears to be supported, by huge columns of stalactites and stalagmites, which have thickened through the dripping of endless ages, until they have become like the pillars of some great temple. This, so far as I saw at the time, is the only entrance to a valley which lies basin-like at the foot of a range of hills. As a natural fort, this place would be impregnable; a handful of men, to use the hackneyed phrase, could hold it against an army.

Passing through Kôta Tongkat, we went first to Kôta Bûrong. I was rather disappointed with this cave, but it was well I saw it first and not last. It lies low, and consists of two or three long and wide, comparatively low-roofed caverns, of great extent, but not imposing in appearance. The most striking feature about it was the enormous number of bats that swarmed in myriads, and the flutter of whose wings made a noise like the distant sound of a water-fall; indeed I mistook it for that at first, and expected to meet with a subterraneous river, but was soon disabused of that idea. We had about twenty torches, and the bats came fluttering around us so thickly, that I kept bobbing my head about perpetually to avoid their dashing against my face, but the marvel was that, although two or three times one brushed my sleeve not once did we collide. The air was so dense with them, that it seemed an utter impossibility to pass and repass amongst them without coming in contact.

We next inspected Kôta Glanggi, which is situated higher up the cliffs. It is approached through a narrow entrance of some length, from which one emerges into a fine, open, lofty cave, with a large opening in the face of the cliff. As this entrance brought us in at the back of the cave, the first effect produced on looking through the stupendous gloom which surrounded us to the distant yet dazzling light of this opening, was very fine, and this effect was enhanced by the circumstance that about twenty of our company had reached the cave before us, and having seated themselves close to the opening, looked like so many pigmies, whose small dark forms were thrown athwart the light with startling distinctness of outline, and served to give some idea of the vast proportions of the cavern. The appearance of this cave is not unlike that I have described on the Patâni, but much larger in its proportions; from it, however, branch off other caves of extraordinary height. Ascending a steep and slippery incline at an angle of about 60° or 70° by the aid of holes chipped in the rock, a gallery is reached, on each side of which rises a lofty dome about one hundred feet high, and both narrow, one being only about fifteen feet wide at the bottom; one of these domes is lighted from the top by three round holes which are placed at regular intervals and give the roof almost the appearance of artificial construction, whilst the narrower one is lighted by a square hole near the top and looks like a gigantic belfry ; a third, rather wider, leads up, by a series of cyclopean steps, to a narrow exit higher up the precipice, and from this we emerged, and by the aid of a rattan climbed up and over an awkward ledge, and reached a jagged pinnacle four hundred feet high, with a sheer drop to the valley beneath. From this point we had a very fine view of the country and of distant mountains, by means of which I obtained some good bearings for future guidance.

Retracing our steps, we approached Kôta Pâpan, which is really the great cave of the district. Our road lay through another part of Kôta Tongkat, a series of dark and dangerous galleries, with dismal abysses of unknown depth, yawning at our feet ; along one of these we had to travel by a narrow ledge against an overhanging wall to the right, whilst to the left one of these horrid gulphs was gaping to receive us in its maw, should we make a false step. At last we emerged from this "hell's gate," and found ourselves under the entrance to Kôta Pâpan, but no one unacquainted with the locality would ever guess that there was a cave here at all, much less one of such gigantic proportions as this. An overhanging ledge projects from the face of the cliff, and up to this we climbed by the aid of a rattan ladder. Reaching the ledge, we found an insignificant-looking entrance, with no appearance of depth or size. Stepping within, however, we were assailed by a blast of air which came rushing continuously from the interior with an amazing force and with a sound like the rumbling in a chimney on a windy night. This considerably disconcerted our torch-bearers, whose futile attempts to light their *damars* were accompanied by volleys of "chĕlâkas." Having at last got our torches alight, we began first to descend, then to ascend, then to descend and ascend again, wending our way between immense angular masses of fallen stone, and groping and clambering with hands and feet over shin-breaking ledges, until we found ourselves involved in a labyrinth of passages. Selecting that on the right, our guides led us into the great cave of Kôta Pâpan.

I do not know how to describe it, language fails me, from the fact that there are no familiar objects to which I can liken it. Perhaps the dome of St. Paul's might serve to give some idea of the height and size, but the cave is polysided. It is lighted from a grotto-like opening in one of its sides about twenty feet above the floor. This opening is backed by a screen of velvety-green foliage about thirty feet high, through which the sun's rays scintillate from a wide opening above, so that the interior is illuminated chiefly by reflected light, a few small holes in the top of the dome just admit enough to prevent the roof being altogether lost in the gloom. The angles of this polygon are fluted and columnar and radiate at the capital, branch meeting branch, so that the dome is like the many-arched roof of the nave of some Gothic cathedral, whilst the drippings from the limestone have wrought themselves into combinations of stalactites of endless variety of form, and have decked this edifice of nature with more elaborate and fantastic ornamentation than all the genius of Gothic art could devise.

There are no idols of man's construction, but the floor of this natural temple is strewn with curious and weird-like forms. There is one huge block of stone about fifteen feet square which might represent the altar of an ancient race of giants ; there are four or five upright stones like those of the Druids on Salisbury plains, three of which are placed symmetrically at the grotto-like opening, one at each side, and one in the middle, as if to guard the entrance : one could almost imagine they had been put there by design.

I do not wonder that the superstitious Malays should have sought an explanation in the supernatural : according to them, this cave is the home of a great *hantu*, and the violent wind which met us at the entrance was the breath of the angry spirit opposing our intrusion. The petrified man referred to by the boatmen is simply a block of stone covered with drippings from the limestone till its shoulders are smooth, but with no resemblance whatever to the human form divine ; the oven or furnace is like an oven, but it owes its form to the same cause; the slag and the loaves of bread are also the result of the same action, the slag consists, as one can see on breaking it, of small angular stones which have become rounded and cemented together by this process, and the mass really does resemble the refuse of a furnace, whilst the loaves are merely larger isolated stones covered in the same fashion. Far in the recesses of another cavern which branches off this, or rather a part of the same cavern, but to reach which one must ascend a smooth plateau which rises from the floor of the first, I found the flour and sugar secreted in one of nature's cupboards. Between two round columns or stalactites, each topped with a crown of lotus leaves as symmetrical as if they had grown in the usual manner, was imbedded a vein of decomposed felspar, which the popular imagination had converted into household stores.

I shall not proceed further with this description lest I should tire your patience, I have not told you one half of what interested me, and I myself did not see half of the mysterious underground passages with which this cavern is again undermined. I lost myself in one of those labyrinths into which I had ventured alone, and wandered about hopelessly for some time; at one turn I came to a spot where four or five galleries met, and away in the distance at the far end of one of them I saw a light glimmering like a star from its other entrance. I thought of the story of "Sinbad the Sailor" and got lost in a reverie, when I was rudely awakened from my dream by the shouts of some of the party who had come in search of me. I tried to take a sketch of the main cavern, craning my neck to get a proper view of its roof, but I gave it up in despair. The breadth of this polygon from side to side each way was ninety-three paces, and I should guess the height at about one hundred and fifty feet. I am sure a couple of days would not exhaust all the branches and subterraneous passages of this wonderful cave, but my time was limited, and I was reluctantly compelled to return.

It would not do, however, to pass away from these caves without reciting the legend of Kôta Glanggi, as narrated to the company by one of the oldest men at the *kampong*, as we rested ourselves after our labours on a rock at the foot of Kôta Pâpan. In olden times there was a Râja GLANGGI who had a beautiful daughter, whom the son of Râja MEMBANG of Lĕpis had fallen desperately n love with. This son of MEMBANG got his father to open negociations with Râja GLANGGI for the hand of his daughter. Râja GLANGGI was willing enough and consented, but the person of the son of MEMBANG was distasteful to the daughter. In the meantime the son of Râja USUL of Bĕrâ was out hunting one day in the neighbourhood of Kôta Glanggi and accidentally got sight of the intended bride; straightway his breast was fired with passion, and he with his attendants loitered about the neighbouring forest for days until he could see her again. Fortune favoured him, and being one of your bold wooers, he seized and carried her off by force. The young lady took kindly to her captor, and was eventually carried off by him to his father's court, after some unavailing efforts to gain Râja GLANGGI's consent to their union. Here they lived happily for a short time, until the rival lover, hearing of the abduction, got his father to appeal to Râja GLANGGI to have the girl restored, and as neither the daughter herself nor her bold winner would consent, a war ensued between Râja USUL of Bĕrâ and Râja GLANGGI, because Râja USUL, like a sensible man, said that if the girl liked his son they were now married, and he did not see why he should go against his son for the sake of Râja MEMBANG. The result was that seven of GLANGGI's best men got killed, and as he was not very warm on the subject of the abduction, seeing his daughter was pleased he resolved to get out of the embroilment as creditably as he could; accordingly, he wrote a letter to Râja MEMBANG of Lĕpis representing that it really was his affair and recommending him to go to war with Râja BĔRÂ on his own account, and this, poor old MEMBANG did and was killed, whilst GLANGGI and USUL of Bĕrâ became reconciled, and the bride and bridegroom lived happily ever afterwards. I give you the story as it was told to me, without any attempt at improvement, and just as I took it down in my note-book.

HULU RAUB,
Interior of Pahang, 26*th July*, 1882.

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NATURAL HISTORY NOTES.

WITH ILLUSTRATIONS.

SNAKE POISONS.

Captain DOUGLAS, R.N.R., H. M.'s Resident at Sĕlângor, has just furnished me with conclusive proof that the oft-repeated dictum that "the nervous system of a poison snake is proof against the specific action of its own poison" [Cassell N. H., vol. 4, p. 45] is incorrect. He recently irritated a cobra until, in striking at the stick with which he was touching it, the snake inflicted a well-marked wound on its own back. *In ten minutes it was dead.*

The same gentleman informs me that he recently captured an *ophiophagus elaps* (hamadryad) measuring 18 feet 6 inches! Tolerably large for a venomous snake, and that the most aggressive of any known.

A propos of snakes, residents would do well to provide themselves with the remedy which Mr. KNAGGS has discovered—permanganate of soda. There is unmistakable evidence that it has saved life. Internal doses of strong spirit should be administered every five minutes after the permanganate has been injected into the wound.

Any reader of this Journal who knows of a case of death from snake bite within the last twenty-five years (excepting the case of the Malay who mistook a cobra for an eel and put his finger in its mouth) will greatly oblige by communicating the facts to me.

N. B. D.

PYTHON'S EGG.*

The species of Python whose egg is the subject of illustration is known as *python reticulatus* from the beautiful diamond-shaped reticulations which form its distinctive marks. Two others are described in popular natural histories, viz.:—*P. regius* and *P. sebœ;* a fourth variety found in Singapore and named *P. Curtus* being ignored. The latter has a *red* in place of an olive ground, and, as only one example—that in the Leyden Museum—has reached Europe, specimens command a high value, fifteen or twenty dollars being readily given at the Raffles Museum, which possesses the only two caught during the last few years.

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* The three coloured plates presented with this Number of the Journal are the gift of N. B. DENNYS, ESQ., PH. D.—ED.

The *python reticulatus* is frequently (and erroneously) called a boa constrictor, all *boas* being of American origin. All snakes of this species contradict the assertion in the Encyclopædia Britannica that "no reptile is known to hatch its eggs." The egg from which this drawing was made was detached from a mass of about one hundred, cemented together by a glutinous substance. Around this mass the female snake coils herself. Cold-blooded as snakes are, its temperature on such occasions rises to 75° Fahrenheit, which is maintained for 56 days, when the young begin to emerge from the shell. The latter resembles tough parchment, and is elastic to the touch. All the eggs in the mass described were found to contain live snakes about 16 inches long.

The Raffles Museum is indebted to the Mahâraja of Johor for this interesting addition to its collection.

N. B. D.

FLYING LIZARD.

This pretty little animal, of which a life-size illustration is given, abounds in Singapore, and is known as *draco volens.* The specimen from which the drawing was made gave me a slight shock by missing its leap and plunging between my collar and neck, causing much momentary discomforture, until its long tail sticking out made a companion exclaim "Why it's only a lizard!"

Few natural histories give any particulars of this interesting reptile, which is capable of a considerable length of flight, if such it can be termed. The eggs are tiny little things about the size of peas, but I have never succeeded in obtaining an embryo, or seeing a newly-hatched specimen. It may here be noted that no species of lizard whatever is in any sense poisonous, while very few possess teeth sufficiently developed to inflict a wound. Spiders are, like snakes, great enemies of lizards, the usual proceeding being to catch the latter asleep and swiftly weave a web round its mouth, after which the spider bites the lizard on the lip causing speedy death.

Readers interested in natural history might furnish interesting information by keeping this animal in confinement.

N. B. D.

SINGAPORE LOBSTER.

This crustacean has not hitherto been figured or described, and, though occasionally found in the Singapore markets, is by no means common. The illustration is exactly one-third of the natural size.

N. B. D.

FLOWERING BANANA.

This is the most brilliantly flowering of the *Musaceæ*, and is known to botanists as the *musa coccinea*, or "pisang sole" of the Malays. It has a triangular rose-coloured fruit, which is not eatable. Some fine examples may be seen in the public gardens, Singapore, near the orchid house, and it is rather surprising that so handsome and easily grown a plant has not found more favour amongst residents.

The flower is figured in "Choice Flowers, Fruits, and Leaves of Java" by Madame B. Hoola van Nooten, but the plate herewith was printed prior to the publication of that work, and was, at the time, the only coloured plate of the plant which had appeared.

N. B. D.

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MISCELLANEOUS NOTES.

STATEMENT OF *HAJI MAHOMED ALI*, A MAHOMEDAN OF ARABIC EXTRACTION, BORN IN THE ISLAND OF HAINAN, CHINA, REGARDING MAHOMEDANS IN CHINA.

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I, Haji MAHOMED ALI BIN YUSUF, of the country of Hainan, have heard the following story from the old men of Hainan.

Once, when Râja TANG-WANG was King of China, he was uneasy in his mind for a long time. One night he dreamt that there existed Mahomedan people on either side of China, who wore cloths wrapped round their heads, and long coats down to their feet, and had their faces covered with hair; and that if he could bring those people to China, his mind would be at ease. Upon this, he sent a number of junks in search of the people of which he had dreamt, and brought them to China, giving them orders to live in different parts of the country, such as Canton, Hu-nan, Yu-nan, Ham-su, Su-sun and Hainan. Now, one of these Arabs had a great many descendants, of whom I am one. In course of time, the race became scattered about the country, until a man named Sultan SLÊMAN became King of Yu-nan. After this various disturbances arose in different parts, and since the death of Râja TANG-WANG I can only partially remember what took place.

The custom among Mussulmen in China was that they were called Hué-Hué, and wore *towchangs* like the Chinese; but we continued to wear the long coats of our ancestors. But now, however, the custom has been changed by the Chinese as regards those long coats, and they have become the exclusive costume of great men, or of people going to be married, nor can they be worn by the common people.

In our habits of life, such as our way of eating, drinking, sitting, standing, &c., we are like the Chinese, but differ a little in some things. The Chinese have the custom of nailing pieces of paper to their doors with the names of their idols (To Peh Kong) written on them. We, on our doors, write the name of God and his Prophet.

It is easy to distinguish the Chinese from the Hué-Hué rice-shops. In the latter, the fowls and ducks exhibited for sale have all been killed by their throats being cut; while in the shops kept by the Chinese there is no mark of a knife on the bodies of the dried poultry. In their shops, too, there are many things contrary to the Moslem faith.

In Hainan, there are only four mosques, as that is a small country, but in the other provinces mosques are very numerous. The Korân is written in Arabic, interlined with a Chinese translation, and this practice is pursued in the other Arab books translated into Chinese.

All the Hué-Hué's in China are of the Khanafi sect, and there are none of the Shaféi. They speak Chinese and therefore few come to the Straits; many however go on the Mecca pilgrimage.

I have heard that, in the time of our grandfathers and great-grandfathers, we were very powerful and were independent, but the death of Râja TANG-WANG marked the commencement of the decline of Mahomedan power in China.

The majority of us are rice-cultivators, cocoa-nut and *pinang* (betel-nut) planters and gardeners. There are also amongst us many fishermen, but no large merchants.

The foregoing is a short sketch of our position in China.

I, Haji MAHOMED ALI, can speak Hainan, Macao, Téchew, and know a little Keh, but I cannot read or write more than a few characters.

Singapore, May, 1882.

PANTANG KÂPUR OF THE MÂDEK JAKUN.

The following are a few notes which I omitted to insert in my paper on the Ĕndau and Sĕmbrong:—

English.	*Pantang Kâpur.*
Stone	Che-ôt
Rain	Pĕjur*
River	Sĕmpĕlûh
Clouds	Tongkat chêlêo^{n}*
Deer (Kijang)	Bîsan sĕsĕrong*
Hog	Sĕmungkor pĕnyîku*
Dog	Minchor
Bear	Chĕgûam*
White	Pĕntol
Heart	Îsî dâlam
Belly	Mambong panjang
Cloth	Pompoin
Headkerchief	Sâpu tinggol
Baju, Trowsers	Pĕrsok
Spear	Pĕnahân
To fell trees	Mĕmantil
Prahu	Lôpek
To drink	Mĕnĕkoh sĕmpĕlûh

English.	*Pantang Kápur.*
To lay by	Bětâroh*
To go	Bějok*
Tired	Běrâjul
Pinang	Pěngělat
Hog	Pěnyîku kôtol*
Fire	Pěhangat
Musket-ball	Bûah che-ôt
Oar	Pěmaut*
Axe	Pûting běpěninga
Pěrda	Pěrmat
To buy	Měnyêleh

The words marked * only are different from those given in my former list (Journal No. 3, July, 1879, p. 113) the remainder being radically the same, and presenting merely differences of pronunciation, or a change in the form of prefix.

The word "kabo" given in Logan's list as the "pantang kâpur" equivalent for "tired" seems to be another instance of the identity of the "pantang kâpur" with the original Jakun dialect, "kěbok" having that meaning amongst the Jakuns of the Mâdek in their own dialect.

D. F. A. HERVEY.

STONE FROM BÂTU PAHAT.

In a former paper,(1) I mentioned a tradition that stone was brought from Bâtu Pahat to Malacca for the construction of the fortress there, but expressed a doubt as to its trustworthiness, there being plenty of good stone lying much nearer to hand than Bâtu Pahat, the cutting of which is also attributed by another tradition to the Siamese.

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(1) Journal No. 8, Straits Branch of the Royal Asiatic Society, December, 1881, p. 93 (Note 2).

This view is confirmed by the account given in RAFFLES' "Translation of a Malay Manuscript" (Journal No. 4, Straits Branch of the Royal Asiatic Society, December, 1879, p. 14) which runs as follows:—

"As soon as the letters arrived at Malacca from the Râja of Goa, "the Portuguese who were in Malacca ordered such of the people as "had remained there to bring iron-stones for the fort from Kwâla "Linggi,(¹) Pûlau Upeh,(²) Bâtu Bras,(³) Pûlau Jâwa (a small "island near Malacca), from Tĕluk Mas,(⁴) from Pĕsan Pringgi,(⁵) "from Pûlau Bûrong,(⁶) and from the country in the interior of "Malacca; and the price the Portuguese paid for them was at the "rate of thirty dollars per hundred stones of large, and twenty "dollars per hundred stones of small size. For the eggs which "they used in their mortar, the Portuguese paid at the rate of a "*wang bhâru* (new coin) (⁷) for each. For lime (*kâpur*) they

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(¹) N. W. boundary of Malacca. Formerly there was a fort here, at which NEWBOLD was stationed for some time; the Police Station which has taken its place is a little nearer the mouth of the river.

(²) This was originally part of the town, and occupied, at the time ALBUQUERQUE took Malacca, by nine thousand Javanese under a chief named Utemuti Raja, who made overtures to ALBUQUERQUE to protect himself in case of the latter's success. A century ago the island was only a pistol-shot from the shore, and twenty or thirty years ago the shore at Limbongan opposite extended a quarter of a mile further to sea than it does now. There are three *krâmats* on the island still visited by the natives, of which one is the tomb of a Javanese.

(³) The site of this I cannot ascertain, but the rock is said to be white and of a friable character.

(⁴) About 7 miles South of Malacca, said to derive its name from gold once found in the sand of the sea-shore.

(⁵) This should probably be "Sauh Pringgi," where the Portuguese anchored; it is a rock not far from Tĕluk Mas.

(⁶) This is a small islet not far from the preceding.

(⁷) Value 2½ cents.

" paid fifteen dollars for a *kóyan ;* ([1]) and the coolies employed " digging away the hill were paid at the rate of half-a-dollar each " for one day's work. During thirty-six years three months and " fourteen days the Portuguese were employed in the construction " of the fort, and then it was completed."

D. F. A. HERVEY.

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(1) About 2½ tons.

PADANG BRAHRANG ESTATE, LANKAT, SUMATRA.

Rainfall for Six Months from 1st January to 30th June, 1882.

(Furnished by A. B. Thompson, Esq.)

January.		February.		March.		April.		May.		June.	
1	0.65	4	0.26	2	0.66	3	0.68	1	0.70	7	3.40
3	0.08	6	0.52	19	0.18	4	2.45	5	0.10	8	0.20
6	0.21	7	1.09	22	0.12	6	0.27	7	1.45	9	1.06
7	0.08	11	0.59	23	0.18	7	0.25	10	0.45	11	1,22
8	0.05	14	0.25	24	0.06	8	0.04	18	0.26	13	1.75
9	0.09	24	2.55	28	0.95	20	0.98	20	0.39	21	0.06
11	0.75	...	...	29	0.44	23	0.10	24	0.30	27	0.91
12	0.60	...	...	...	...	25	1.68	25	0.19	...	...
29	0.43	...	...	...	...	27	0.99	27	0.14	...	...
...	..	...	...	...	...	30	2.90	30	0.15	...	...
Total,...	2.94	...	5.26	...	2.59	...	10.34	...	4.13	...	8.60

Comparison for two years.

	1881.	1882.
January, ...	15.40	2.94
February, ...	...	5.26
March, ...	3.77	2.59
April, ...	2.91	10.34
May, ...	8.63	4.13
June, ...	6.84	8.60
	37.55	33.86

Thermometer.

Highest	reading at 6 a.m.		May 30, 75°
Lowest	do.	do.	March 8, 61°

[No. 10.]

JOURNAL

OF THE

STRAITS BRANCH

OF THE

ROYAL ASIATIC SOCIETY.

DECEMBER, 1882.

PUBLISHED HALF-YEARLY.

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Printed at the Government Printing Office.
1883.

Agents of the Society:
London and America, ... Trübner & Co.
Paris....Ernest Leroux & Cie.—Germany, .. Koehler, Leipzig.

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THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY.

PATRON:

His Excellency Sir FREDERICK ALOYSIUS WELD, K.C.M.G.

COUNCIL FOR 1883.

The Hon'ble C. J. IRVING, C.M.G., *President.*

The Hon'ble A. M. SKINNER, *Vice-President, Singapore.*

D. LOGAN, Esquire, *Vice-President, Penang.*

W. E. MAXWELL, Esquire, *Honorary Secretary.*

EDWIN KOEK, Esquire, *Honorary Treasurer.*

The Hon'ble JAMES GRAHAM,
N. B. DENNYS, Esquire, Ph. D.,
CH. TREBING, Esquire, M.D.,
A. DUFF, Esquire,
H. L. NORONHA, Esquire,

Councillors.

LIST OF MEMBERS

FOR

1883.

Adamson, Mr. W.
Anson, Mr. A.
Armstrong, Mr. A.

Bampfylde, Mr. H.
Baumgarten, Mr. C.
Bernard, Mr. F. G.
Bieber, Dr. E.
Biggs, The Revd. L. C.
Birch, Mr. J. K.
Bond, The Hon'ble I. S.
Brown, Mr. D.
Brown, Mr. L. C.
Bruce, Mr. Robt. R.
Burkinshaw, Mr. J.

Cavenagh, General Orfeur
Croix, Mr. J. E. de la

Dalmann, Mr. C. B.
Daly, Mr. D. D.
Denison, Mr. N.
Dennys, Dr. N. B.
Dent, Mr. Alfred
Douglas, Captain B.
Duff, Mr. A.
Dunlop, Colonel S.
Dunlop, Mr. C.

Emmerson, Mr. C.
Everett, Mr. A. Hart

Favre, The Revd. L'Abbé
(Honorary Member.)
Ferguson, Mr. A. M., Jr.
Frank, Mr. H.
Fraser, Mr. J.

Gilfillan, Mr. S.
Graham, The Hon'ble James
Gray, Mr. A.

Hatton, Mr. Frank
Haughton, Mr. T. H.
Hervey, Mr. D. F. A.
Herwig, Mr. H.
Hewett, Mr. R. D.
Hill, Mr. E. C.
Hole, Mr. W.
Hose, The Right Revd. Bishop
(Honorary Member.)
Hullett, Mr. R. W.

Inchi Ibrahim bin Abdulla
Irving, The Hon'ble C. J., C.M.G.

Joaquim, Mr. J. P.
Johor, H. H. The Maharâja of
(Honorary Member.)

Kehding, Mr. F.
Kellmann, Mr. E.
Ker, Mr. T. Rawson
Koek, Mr. Edwin
Krohn, Mr. W.
Kynnersley, Mr. C. W. S.

Lambert, Mr. J. R.
Large, Dr. B. W.
Lavino, Mr. G.
Leech, Mr. H. R. C.
Lempriere, Mr. E.
Logan, Mr. D.
Low, Mr. Hugh, C.M.G.

Mackay, The Revd. J. Aberigh
Man, General H.
Mansfield, Mr. G.
Maxwell, Mr. R. W.
Maxwell, Mr. W. E.
Mikluho-Maclay, Baron (Honorary Member.)
Miller, Mr. James
Mohamed bin Mahboob, Mr.
Mohamed Said, Mr.
Muhry, Mr. O.

Noronha, Mr. H. L.
Nuy, Mr. P.

Ord, Sir Harry St. George, G.C.M.G., C.B.

Palgrave, Mr. F. Gifford (Honorary Member.)
Paul, Mr. W. F. B.
Pell, Mr. Bennett
Perham, The Revd. J. (Honorary Member.)
Pickering, Mr. W. A.

Read, The Hon'ble W. H.
Ritter, Mr. E.
Ross, Mr. J. D., Jr.
Rowell, Dr. T. I.

Sarawak, H. H. The Râja of (Honorary Member.)
Schaalje, Mr. M.
Sergel, Mr. V.
Shelford, Mr. Thomas
Skinner, The Hon'ble A. M.
Smith, The Hon'ble Cecil C., C.M.G.
Sohst, Mr. T.
Sourindro Mohun Tagore, Râja, mus. d.
Stiven, Mr. R. G.
Stringer, Mr. C.
Swettenham, Mr. F. A.
Syed Abubakar bin Omar al Junied, Mr.
Syed Mohamed bin Ahmed al Sagoff, Mr.
Syers, Mr. H. C.

Talbot, Mr. A. P.
Tan Kim Cheng, Mr.
Thomson, Mr. J. Turnbull
Thompson, Mr. A. P.
Thompson, Mr. H. A.
Tolson, Mr. G. P.
Trachsler, Mr. H.
Treacher, The Hon'ble W. H.
Trebing, Dr. C.
Trübner & Co., Messrs.

Vermont, Mr. J. M. B.

Walker, Capt. R. S. F.
Watson, Mr. Edwin A.
Whampoa, Mr. (Hoo Ah Yip)
Wheatley, Mr. J. J. L.

PROCEEDINGS
OF THE
GENERAL MEETING
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
HELD AT THE
EXCHANGE ROOMS.

WEDNESDAY, 21st FEBRUARY, 1883.

PRESENT:

E. BIEBER, Esquire, LL.D., *Vice-President, in the Chair.*
The Hon'ble A. M. SKINNER, acting as *Honorary Secretary*
EDWIN KOEK, Esquire, *Honorary Treasurer.*
Dr. C. TREBING, *Councillor.*

and the following among other Members:—

Col. S. DUNLOP, R.A.
N. B. DENNYS, Esquire, Ph. D.
HUGO DENNYS, Esquire.
BENNETT PELL, Esquire.
C. DUNLOP, Esquire.
J. P. JOAQUIM, Esquire.
E. C. HILL, Esquire.
F. G. BERNARD, Esquire.
E. B. DAHLMANN, Esquire.
O. MÜHRY, Esquire.
H. L. NORONHA, Esquire.
INCHI MOHAMED SAID.

The names of the following gentlemen provisionally elected by the Council to be Members of the Society since the last annual meeting were circulated and approved :—

H. A. Thompson, Esquire.
Monsieur J. E. de la Croix.
T. Hancock Haughton, Esquire.
H. Bampfylde, Esquire.
Frank Hatton, Esquire.
E. Lempriere, Esquire.

The Honorary Secretary read the Annual Report of the Council for 1882.

The Honorary Treasurer read his Annual Report.

The election, by ballot, of Officers for the year 1883 was then proceeded with, the result being as follows :—

The Hon'ble C. J. Irving, C.M.G., *President.*
The Hon'ble A. M. Skinner. *Vice-President. Singapore.*
D. Logan, Esquire, *Vice-President, Penang.*
W. E. Maxwell, Esquire, *Honorary Secretary.*
Edwin Koek, Esquire, *Honorary Treasurer.*
The Hon'ble James Graham,
N. B. Dennys, Esquire, Ph. D.,
Ch. Trebing, Esquire, M.D., *Councillors.*
A. Duff, Esquire,
H. L. Noronha, Esquire,

The Chairman, referring specially to the duties of Honorary Secretary as being those of most consequence to the Society's welfare, regretted that Mr. W. E. Maxwell, whose election he had just had much pleasure in announcing to the meeting, had not yet returned to the Colony.

He believed, however, that Mr. Maxwell would shortly arrive; and it was hoped that he would then undertake the office, to which this meeting had unanimously elected him, with the same readiness with which he had so frequently contributed to our Journals. In the interval, he was authorised to state that Mr. Skinner, who had been acting as Honorary Secretary since Mr. Swettenham's absence, would kindly continue to carry on the work.

The meeting was closed with a cordial vote of thanks to the Chairman.

ANNUAL REPORT
OF THE
COUNCIL
OF THE
STRAITS BRANCH
OF THE
ROYAL ASIATIC SOCIETY,
FOR THE YEAR 1882.

The Council of the Straits Asiatic Society, in reporting upon the Proceedings for the year 1882, have to present to the members a satisfactory account of the Society's finances, of the publication of its Journal, and of the growth of its Library; and have to congratulate the members upon entering into the seventh year of the Society's existence with so much that is encouraging for the future.

The June number of the Journal appeared early in September, and was an unusually full Journal, comprising 171 pages in all. As it included every MS. received by the Society up the end of August, there has naturally been experienced some difficulty and delay in bringing out the December number, which is, for the same reason also, a short one. It is now in the printer's hands.

This Journal will contain some further interesting particulars of the interior of the Peninsula by Mr. W. CAMERON, who has made prolonged journeys of the most enterprising character, some of them in regions hitherto unexplored. Tracings of his routes have been purchased by the Society, partly with a view to a new edition of its map, which seems likely to be required before long; a lithographing machine is also to be procured from England, and will be of use for this among other purposes.

The following accounts, which have been received and adjusted, show the nett result of the Society's venture in printing and publishing this map; and it will be seen that, notwithstanding the fact that the ultimate cost (£167) of the 400 copies much exceeded Mr. STANFORD's original estimate, yet the Society's outlay is already very nearly recouped, and 101 copies remain on hand for sale:—

Sale of Maps in 1881, Straits Settlements, ...		$485.00
Do. in 1882, do., ...		61.50
Do. in London, ...		156.91
1881.		$703.41
July 5, Paid Mr. Stanford, ...	$527.47	
Proceeds of sale of Maps returned by Mr. Stanford, £29. 9/	156.91	
Decr. 29, Paid Mr. Stanford, ...	210.98	
		$895.36
In hand on 1st Jany., 1883, 50 copies in Straits, @$3=	$150	
51 do in London, @12/=	153	
Value of copies in hand, ...	$303	

The Society's aid has recently been solicited by the Government in getting together information for a text book of Geography, without which the map is of comparatively little use in our schools. The matter will be one for our successors to deal with finally in the present year. But it will not be out of place for us here to repeat what was said in our predecessors' Report:—

"This tracing will be of most service when it induces those who "travel to furnish corrections and additions as our knowledge of "the country extends. Probably not one-tenth part of the Penin"sula has, even at the present time, been traversed by Europeans, "and it becomes clear from the Geographical Notes, printed in each "successive Journal, that if the Peninsula's Geography is ever to "be really known, explorations are required on a more comprehen"sive scale than can be looked for in the occasional journals of "district officers."

Some pains have been taken this year, for which the Society is particularly indebted to the Vice-President, to get in order and to catalogue our growing Library of exchanges, and also to obtain missing copies, &c , &c. An agent (Messrs. KOEHLER of Leipzig) has also been appointed for Germany, in addition to Messrs. TRÜBNER in London and Messrs. ERNEST LEROUX & Co. in Paris.

The Council has felt itself justified, in view of the large balance of $1,032 in hand, in reducing the annual subscription for members from $6 to $5.

The Council now resigning office has, in the course of the year, been weakened by the departure of its President, its Vice-President for Penang, and its Honorary Secretary, and also of one of its Councillors; but it has been enabled to hold its meetings owing to the *quorum of three officers* now allowed under the amended Rule 12, passed at the last annual general meeting. The duties of Honorary Secretary have, since Mr. SWETTENHAM left the Settlement, been undertaken by one of the Councillors (Mr. SKINNER).

The number of new members elected during 1882 was 6, exclusive of the 5 members elected at the last annual meeting in January, 1882.

The total number is now as follows:—

Honorary Members,	7
Ordinary Members,	104

———:o:———

THE HONORARY TREASURER'S REPORT.

In submitting my Annual Report to the Members of this Society, I have much pleasure in being able to speak of continued prosperity.

On the 1st January, 1882, there was a balance of $797.65 in my hands. The Receipts for the year 1882 amounted to $852.70 and the expenditure to $711.28, shewing a Balance of $141.42 to the good, making the Society's Credit Balance at the Bank $939.07 in all. This amount is made up as follows:—

Amount deposited in the Bank for one year at 5% per annum, ...	$900.00
In Bank, ...	35.67
In Hand, ...	3.40
	$939.07

On the 31st December, 1882, the outstanding subscriptions were as follows:—

For 1879, ...	$6.00
„ 1880, ...	6.00
„ 1881, ...	6.00
„ 1882, ...	47.33
	$65.33

The interest due on the Bank deposits is $41.22, and, after deducting the sum of $13.10 paid for Clerk's salary and other disbursements for December, 1882, there will be a balance to the credit of the Society of $1,032.52.

With reference to the outstanding subscriptions, the sum of $35.33 may be considered as good, and the remainder as doubtful debts.

EDWIN KOEK,
Honorary Treasurer.

Singapore, 4th January, 1883.

STRAITS BRANCH OF THE ROYAL ASIATIC SOCIETY.

Treasurer's Cash Account for the year 1882.

		$	c.			$	c.
1882.	Balance on 31st December, 1881, brought forward, ...	797	65	1882.	Paid for publication of Journal No. 8, ...	69	50
	Subscriptions for 1879, ...	12	00		Paid for publication of Journal No. 9, ...	130	00
	Do. for 1880, ...	12	00		Paid Spicer Brothers and Mission Press for paper, ...	131	03
	Do. for 1881, ...	42	00		Paid Edward Stanford, balance for Maps of the Malay Peninsula, £67.5.0 minus £29.9.0 being proceeds of sale of the maps made by him in London, £37.16.0 or ...	210	98
	Do. for 1882, ...	557	00		Paid Salary to Clerk, ...	120	00
	Sale of Journals,... ...	151	80		Paid Postage, ...	2	50
	Sale of Maps of the Malay Peninsula in Singapore and Penang, ...	61	50		Paid Cooly-hire, ...	0	25
	Sale of "Hakayat Abdullah,"	2	00		Paid Miscellaneous, ...	47	02
	From Colonial Treasurer for cost of mounting six maps for Government, ...	14	40			711	28
					Balance, ...	939	07
	$	1,650	35		$	1,650	35

SINGAPORE,
4th January, 1883.

EDWIN KOEK,
Honorary Treasurer.

ASSETS AND LIABILITIES.

			$ c.			$ c.
1882.				1882.		
Dec. 31	Subscriptions 1879 outstanding,		6 00	January 4	Paid Clerk's Salary, &c., for December, 1882, ...	13 10
	Do. 1880 do.,		6 00		Probable cost of Publication of Journal No. 10, ...	80 00
	Do. 1881 do.,		6 00		Balance to credit of the Society, ...	952 52
	Do. 1882 do.,		47 33			
	The Balance of $939.07 is made up of:—					
	Amount deposited with the Chartered Mercantile Bank of India, London and China on 21st January, 1882, at 5 per cent. per annum for one year, ...	$600.00				
	Do. do., on 17th February, 1882, for one year, ...	200.00				
	Amount deposited with the Chartered Bank of India, Australia and China on 3rd March, 1882, at 5 per cent. per annum for one year, ...	100.00				
	In Bank, ...	35.67				
	Cash in hand,... ...	3.40				
			939 07			
	Interest due on Deposits,		41 22			
		$	1,045 62			1,045 62

Singapore,
4th January, 1883.

EDWIN KOEK,
Honorary Treasurer.

JOURNAL

(from 29th April to 25th May, 1872 *)*

WHEN ON A TRIP FROM

SARAWAK TO MERI,

ON THE NORTH-WEST COAST OF BORNEO

IN THE BRUNEI TERRITORY.

APRIL 29*th*, 1872.—Having had a passage offered me by C—— in his steamer the *Bertha*, a small craft seventy feet long, fifty-five tons burthen, of ten (nominal) horse-power, I gladly availed myself of his kind invitation, especially as he was bound for Meri in the Brunei territory, touching at some of the Sarawak coast stations.

Left Sarawak at 7 A.M., steamed down to Pinding, and breakfasted with M——, the Vice-Consul at Tanah Puteh. We got out of the Sarawak river at the Muaratebas entrance soon after 9 A.M., and cleared Tanjong Poe at noon. I see the hill has been cleared here for the light-house, which is in course of construction.

30*th April.*—At daylight off Sirik. The neap tides prevented our entering one of the Rejang entrances to visit Bruit, so we stood off along the coast for Oya. Weather very fine, but extremely hot. At 5 P.M. we passed the steamer *Sri Sarawak* from Bintulu bound to Kuching. Entered the Oya river at 6.30 P.M. This river has a bar with nine feet on it at high water. At 8 P.M. we were anchored off the jetty of the Oya Trading Company, where we met W—— awaiting us.

1*st May*.—The Resident De C—— came over to call on me in the morning, and I walked round with him to see the new buildings which are being erected. I found Oya improved since I last visited it. The new Court House has been built, and I attended De C—— holding Court in the afternoon. W—— and C—— have now got their stores up, and the engines in working order for sago-washing. They speak very hopefully of their prospects if they can only once get fairly started, but their difficulties are great in opening in such a new place as Oya. De C—— dined with us in the evening.

2*nd May*.—Left Oya at 3 P.M. Weather fearfully hot, with a light breeze. Steered North for Bintulu.

3*rd May*.—Still steering for Bintulu, making a slow passage, wind and tide against us; the heat intense. Reached Bintulu at 1.30 P.M., and found S—— in the Fort. I walked through the bazaar with S——, which I found had considerably extended, but was not so clean and smart as when I last visited this place. I found my friends GALEAN and Pangêran BUNTAR still alive and well.

The conversation at night turned on Brunei and Borneo politics. Orders have been given to clear Kidurong point for a light-house, and it is hoped a settlement will be formed here, but I question if it will ever come to anything. Where is the trade to come from?

4*th May*.—We were delayed getting away till 3.30 P.M., C—— having a case in the Malay Court against a man named BILIOH RHIO, which cost a great deal of wrangling and disputing.

We left with the ebb tide in a squall of wind and rain, and nearly came to grief on the bar at the mouth of the river, there being only five feet of water. I can see very well C—— is not much of a skipper.

Sailed a N.E. course, enjoyed a fine evening with a strong breeze, which, however, died down at sunset.

5*th May*.—Passed Soubise mountain and later a high mountain could be perceived in the interior, the name of which I could not learn. The weather very fine, but the heat intense. The coast-line hilly, covered with jungle, with what appears to be limestone cliffs occasionally showing.

We made the mouth of the Meri river at 4 P.M., and not knowing the channel grounded, eventually anchoring in two fathoms, C—— and myself amused ourselves walking on the sandy coast. We returned on board after dark in a boat from the Meri village bearing a deputation headed by the chief trader Awang BADAR.

After dinner, a long conversation was carried on. which lasted till well into the night. the chief topic being trade. The Awang stated that the Sultan's Officers bearing his chop had already been down the coast giving notice that no oppression would be allowed, and that only the fair and lawful taxes would be allowed to be collected. This is the first-fruit of the treaty between Brunei and Sarawak, and shows that the Sultan's territory is not in such a state of anarchy as is generally supposed. OYOW ABIT, the Kayan Chief who was at Bintulu. was spoken of as a bad character.

The Awang stated that two Chinese had proceeded up the Baram river, leaving two others in their *prahu* at Meri. Everything reported quiet up the Baram. The Awang undertook to look for cinnabar, saying he was sure it was to be found in the interior of the Baram. He seemed afraid of compromising himself with the Sultan, but C—— told him there was nothing to be afraid of.

The Awang finally stated he would proceed to Kuching in the *Bertha*, if we would give him a passage: he seems a perfectly civilised Malay, and told us he had been twenty-seven times to Singapore, but only once to Sarawak, *i. e.*, Kuching.

The Malays who accompanied the Awang told us almost anything might be found in the Baram, and mentioned cinnabar. earth oil, birds' nests, gutta, gold, diamonds. in fact everything that is to be met with in Sarawak. The rice crop in the Baram had failed. and rice is now selling at high prices; there is every chance of a famine breaking out.

We were told that the point we had walked out to in the evening was Tanjong Baili, the rock facing which we found to rise about fifty or sixty feet from the water's edge. and composed of what seemed to me to be sandstone.

6th May.—At 8 A.M. tried to enter the Meri river; we experienced much difficulty in finding the channel. owing to the numerous sand-banks, and we found only 5½ feet of water to get in on. The southern bank of the river slopes back to a low range of hills, the lower portion of which seems admirably suited for gardens. On the opposite bank an extensive plain extends to the sea, and, I should think, to the northward as far as the Baram river, the mouth of which is visible from the sea-shore here. We anchored off Meri village, which bears a similar appearance to other Malay villages on the coast.

Meri village consists of ten houses, and is under Orang Kaya Setia Raja. I landed on the right bank of the river, accompanied only by my boy, and crossing over the plain to the sea, bathed and spent some time in strolling about, C—— being busy with the steamer. I found the natives quiet and obliging, and I felt just as much at home here as if I had been at Oya. The villagers appear to keep a good many buffaloes, I counted as many as fifty head.

In the evening an old Brunei Chief came on board and said it was all up with the Brunei people, as the Chinese had got into the Baram and were giving the Kayans $40 per pikul for gutta, while they had been paying a lower price. It is very evident that, if the Chinese obtain a footing in this river and come into direct contact with the Kayans, the Brunei dealers' occupation is gone.

The two Chinese who were in the village paid us a visit. They belonged, they said, to Sarawak, and were awaiting the return of two friends from the Baram who had gone trading in the company of some Brunei men; these Chinese seemed quite contented and satisfied with Meri.

I gathered from the conversation at night that Meri village, where we were, was only the Malay Kampong, the Milanos were to be found only a day's pull up the river. The entire population —Malays and Milanos—in the Meri river was estimated at 1,000 souls.

There was formerly a Milano village below the present one of Meri, the posts of which attracted my attention as we ascended the river. This village was abandoned in times gone by, as the natives were so harassed and ravaged by Dayaks and Kayans, that they had to move their quarters, and they are now scattered over the different rivers in the neighbourhood.

Our Nakodah's son and his nephew had just returned from Brunei, and gave C—— and myself some curious information as to the immorality prevailing in the Brunei capital.

7th May.—Up early and enjoyed a delightful bath in the sea with a walk on the sands.

The Orang Kaya of Gamun—the headman of the village round Baili Point which bears the same name as the bay, namely, Luak—came on board. He spoke of the village as extensive, the anchorage being good for *prahus*, sheltering them from the N.E. monsoon.

The Orang Kaya not being a Brunei man complained of the exactions of Pangêran MOHAMED ALAM, to whom the village had to pay eighty catties per annum per man.

I learnt to-day that Meri and Sibuti are the property of Pangêran Anak Chuchu (called Pangêran Muda in Brunei) and Pangêran MOHAMED ALAM; the former claims 87, and the latter 107 doors. The population may be estimated at 1,250 souls.

Nyah to Suai inclusive is the property of Pangêran PEMANCHAH; population 500. Suai to Kidurong belongs to the Sultan.

Bliat, on the other side of the Baram, belongs to Pangêran PEMANCHAH; population 1,500. The Bliat river flows so close to that of Baram that boats can be pulled across and cargoes transhipped. Bliat may, therefore, become a better station than Meri.

The Baram population may be estimated at about 30,000, under four or five independent Chiefs. The Malays assure me that this river is safe for trading purposes from its mouth to its source. If this is correct, the Baram is not in such a state of anarchy and confusion as the Sarawak people would lead us to expect.

To-day I had to hear an argument between C—— and the Brunei people as to the relative merits and demerits of the Sarawak and Brunei Governments. Awang BADAN and Tuan PANJANG defended Brunei, and C—— took up the cudgels for Sarawak.

The former said: "Look how the Sarawak people are fined for the "slightest offence, which fine goes to the Government, while here, "except the *serah*, we rarely fine people, unless it is for some "grave offence, and then the fine goes to the injured party."

In reply to this C—— said: "Your rule is even worse than *serah*, which is bad enough. How about that case where Panglima "BALING—the headman of a village—had to pay Pangêran Anak "Chuchu 20 pikuls of gums: not having these, he borrowed them "from you, Awang BADAN, and he has to pay you sixty pikuls of "gutta value about $2,400. You, Awang BADAN, who are a "wealthy Brunei man, pay nothing, while Panglima BALING (who "does not belong to Brunei) and his people have to pay. You get "three pikuls of gutta for one pikul of gums, that is to say, sixty "pikuls of gutta for $1,500, which gutta is worth $2,400, and this "way of dealing you call trading, for this is not an unexceptional "case, but of constant occurrence."

The above-quoted case originated whilst Pangêran Anak Chuchu (whose property the Meri district is) was proceeding from Sarawak to Brunei in his schooner. Meeting with head-winds, he brought up in the Meri river, and, finding this a good opportunity for replenishing his exchequer, levied the above tax. The Pangêran carried away plunder from the unfortunate natives to the extent of $9,000, leaving the population so deeply in debt that it will take them years to recover themselves.

8th May.—Trading seems slow work in these parts, as C—— had great difficulty in getting his friends to come to terms, and it was not till he got up steam and showed that he was in earnest in what he had said that the traders began to make up their minds to commence business.

Having settled his affairs, and got up steam, we commenced working our way downstream, and at about 1 P.M. were out at sea steaming S. W. with a light breeze, but the weather intensely hot.

The Brunei people say that, in former times, their profits, when trading in the Baram river, sometimes reached 400 per cent., but this has been reduced by competition to 100 per cent., and, as the traders borrow their money at Brunei at from 2 to 3 per cent. per mensem, and in trading with the Kayans have to make advances for the produce, which it takes, in many instances, twelve months to come to hand, they cannot be said to be such large gainers by this apparently large profit, considering the risk run.

The Kayans in the Baram appear, from all I can learn, to be very unsophisticated in matters of trade, and their ignorance and simplicity are taken advantage of by a lot of Malays for their own ends, who cheat and swindle these aborigines to their heart's content. The Malays, however, all tell the same story, namely, that is it *easy* to *humbug* the Kayans, but *dangerous* to *bully* them; they barely acknowledge the rule of the Sultan, if they do so at all, which appears very doubtful.

The upper-river Kayans are jealous of their brethren lower down working white birds' nests. and they consider it *infra dig.* to work the inferior quality, which is all they have. The birds' nests may be estimated at about fifty pikuls per annum, which at $200 per pikul would give $10,000.

The Orang Kaya of the upper-river Kayans is known by the name of Prang Nibut, and can command about 5,000 fighting men.

Tingir is a tributary of the Baram, running to the head of the Bintulu. There are now ten Chinese settled here who have opened a bazaar. These traders are from Bintulu. Having gone overland, they have, by competition and combination, pushed out the Brunei dealers.

A rough estimate of the population between Bintulu and Baram may be taken as follows:—

Meri district,	... ...	1,000
Sibuti ,,	... ...	250
Nyah ,,	... ...	350
Suai ,,	... ...	150

say, 2,000 in all.

The Kayan Chief of Tinjir, Timalong by name, appears to be more or less enlightened; he flies his own flag, erected on a regular staff, affects looking-glasses, and encourages Chinese settlers. He commands about 1,000 fighting men.

A Kayan Chief, Oyow Abit, has asked permission to settle in Bintulu, and he has moved and fixed his residence at Seping, at the head of the Bintulu, about eight hours' march from Timalong's house on the Tinjir. Report says that this movement has been brought about in a measure to avoid payment of a debt of $800 due to a Brunei Chinaman.

The headman at Meri confirmed what we had heard before, that cinnabar is supposed to exist in the interior of the Baram.

We made very slow progress to-day; wind failed us, and we could make no use of our sail; the engines were out of order.

9th May.—Off Balignian in the morning at 6 A.M.; weather very hot. At 3 P.M. we were off Muka, and off the mouth of the Oya river about sunset, just too late to cross the bar; we, therefore, lay off all night.

10*th May.*—Got up steam at daylight and crossed the bar, reaching the Oya Trading Company's Wharf about 8 A.M. Made my arrangements for proceeding to Muka on Sunday. In the evening Pangêran ABU BAKAR came to call. and we had some talk about Meri and Brunei.

11*th May.*—W—— off early this morning in the *Bertha* up river to collect sago. I remained quiet all day, preparing to start to-morrow for Muka.

12*th May.*—Left Oya this morning at 10 A.M. for Muka, walking along the sea-shore. I had good walking, the sands being dry and firm, but the heat and glare were very great.

I had several small streams to cross, and, being unable to swim, and there being no bridges, I had to float over one stream after another by means of *batangs* or trunks of trees.

The first stream thus crossed was Benutus. There were no inhabitants here; then came Bulu also uninhabited; the Penat with a small village of about 100 souls; then Judan with 400 or 500; Petian uninhabited; and Petanak with 500 or 600. These villages are all up-stream, and there are no habitations near the sea where I crossed.

My legs and face were very much scorched, and I was very glad to reach Muka, which I did at about 3 P.M., after having been thoroughly wetted to the skin by a thunder-storm. I called on H—— of the Borneo Company, where I met F—— from Tigora, who was here on business; from thence I went on to the fort, where I found De C—— and R——. The former is now the Resident *vice* R——, who is promoted to Sarawak. R—— is only here now for the purpose of "coaching" De C—— in his new duties.

14*th May.*—Walked over to the Borneo Company's works and saw N——. The company talk about extending their operations, and an engine will soon be at work here.

I went up the Tilian river to-day with R——. Sago is actively worked in this small stream; houses, on both sides, full of sago. Men, women and children find ample employment. At the same time the stench was almost overpowering.

Some Sea-Dayaks from up-river to see R——. They have a grievance, or a *bichara*, which will be looked into to-morrow.

De C—— told me to-day that a young male *mias*, shot by him on the Padas river, in the North of Borneo, measured eight feet ten inches across the span, height four feet seven inches, and across the face thirteen inches. *

15*th May.*—The Sea-Dayak complaint was gone into to-day by R——. It resolved itself into a request on the part of these "spoiled children of nature" that they might obtain a head.

It seems that one of their relatives had died, and, therefore, they wanted a head. Some one had told them that a head belonging to one of the Lanun pirates killed off Bintulu was available there, and they wanted permission from the Resident to go and find it. R—— talked them over and sent them all home again. Had he granted the permission they asked, the whole story might have been a myth, and instead of proceeding to Bintulu to look for an old smoke-dried skull, they might very quietly have picked up a fresh head without the owner's knowledge or consent—a little game these people are fond of playing among themselves.

16*th May.*—Made arrangements to leave for Oya to-day. R—— tells me that there are some nine Milano *kampongs* up the Muka river, and three up the Tilian, all working sago. Their united populations may amount to about 5,000 or 6,000, while at Oya there may be nine or ten *kampongs* with a population of 5,000 or 6,000. At the head-waters of the Muka and Oya rivers some Sea-Dayaks have settled. On the Oya river are three Chiefs with a following of perhaps 100 fighting men; on the Muka there are four Chiefs with perhaps the same following. These Dayaks have come in from the Rejang and Kanowit rivers, there being a great tendency on the part of the people of these rivers to settle in Muka and Oya.

R——, in answer to some questions of mine, such as, whether women are allowed by the Milanos to take part in religious ceremonies, whether they sell their children, and whether there is any record of cannibalism having been practised in this part of the country or not within the memory of the present generation, very kindly gave me the following information :—

"The Milanos have no established religion of their own, "though there is no doubt that they acknowledge and believe in

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* [This is the largest ever heard of if the figures are correct.—ED.]

"one Supreme Being and give him the same name as the Maho-"medans—'Allah taala.' They seldom appeal to him, however, "in their troubles, and rely rather upon the power of *hantus*, or "spirits, whom they propitiate in time of sickness by letting off "guns and feasting. It is generally the practice, after a feast of "this kind, to place a portion of the viands in the jungle, at a dis-"tance from the house where the prayer-meeting has taken place, "to lure away the evil-spirit which is troubling the house.

"Sorcery in this part of the country is chiefly practised by "women, and the older and uglier they are the greater is sup-"posed to be their knowledge of the art; men who practise these "tricks are called *manangs*.

"Milanos and Dayaks have the strongest possible affection for "their children, it being considered a disgrace for any woman to be "childless; so strong is this affection among the Milanos that "they will readily part with a child in order to better its condi-"tion, and money never passes on such occasions. People will "often thus adopt the children of others poorer than themselves, "not with any idea of making slaves of them, but showing them "the same affection that they would do were they their own.

"Human sacrifices were common among the Milanos previ-"ous to the cession of the country to Sir JAMES BROOKE. At Rejang "village, a young virgin was buried alive under the main-post of "a house, and it was not at all an uncommon practice, when an "Orang Kaya died, to sacrifice from 10 to 12 of his slaves and "bury them with him, the poor wretches receiving a solemn ad-"monition to tend well upon their master in the new world.

"That cannibalism was once prevalent in Borneo may be "a fact from the traces of it which are still seen existing. Among "Dayak and Milano tribes, in many parts of the country, it is the "practice still to cut up and consume the raw heart of "a brave" "killed in battle, under the idea that the partakers will in time "become braver.* The way in which they establish a brotherhood "between people of different tribes, viz., by puncturing the arms "and each imbibing a portion of the blood, points also to the "fact of such practices of cannibalism having been anything but "uncommon in the country.

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* [A similar practice prevails amongst the Chinese in China, the liver being the part usually selected.—ED.]

De C—— tells me that in this district sons are a curse, and daughters a blessing to their parents, both amongst the Malays and Milanos, for this curious reason, that when the sons grow up they look to the parents to help them with the *bri-an*, or wedding portion, and when married they leave their home to live in the house of their father-in-law.

A man and woman with a family of daughters would thus be gainers by a number of young men coming to live in their house and working for them on their sago plantations, and would, at the same time, have the pleasure of seeing the gongs ranged round the posts and walls which the young men have brought as *bri-an* into the family.

De C——, who was amongst the Muruts shooting *mias* in the north of Borneo for some months in 1870, speaks of these people as thorough savages. Some of them are tattooed. They are great head-hunters, and when De C—— was up the Padas river, a sacrifice took place in the neighbourhood, and I cannot do better than use his own words :—

"One of the Muruts had been murdered by a roving party of "head-hunters, *i. e.*, killed with blow-pipes. The tribe, determin-"ing to avenge his death, seized on an old woman belonging to "the hostile tribe, who had been long living in the village, and, "binding her on a bamboo grating over the grave, proceeded to "despatch her with knives, spears and daggers.

"The brother of the murdered man struck the first blow, then "all joined in till life was extinct ; the blood was allowed to flow "into the grave over the corpse ; the skull was cut into fragments, "and with the corresponding portions of the scalp, the hair "attached, was divided amongst the friends and relatives ; the nails "were also extracted.

"The Orang Kaya then proceeded to ornament a pole in the "native fashion, with strips of plantain bark, the summit of which "he surmounted with his portion of the skull ; on either side of "the centre pole, another pole was erected, on each of which the "five nails of a hand were exposed. The body of the woman was "buried with that of the murdered man.

"The Muruts have a curious prejudice against pork that has not "been raised under their own houses ; the people of one village "will not eat of a pig which has been reared in a neighbouring

" village. This prejudice extends even to European bacon in tins, " which they refuse to touch, although jungle pigs are eaten rea- " dily.

" The sago plantations in the Muka district are strictly consi- " dered personal property of individuals, as a general rule, and " questions as to proprietorship form the principal cases in our " Courts. The plantations are either acquired by hereditary suc- " cession, or by purchase. Occasionally a plantation will be found " which is held in common by the members of one family, but " generally this occurs when the parents have not long died, and " the children consist principally of girls. In the north, amongst " the Dusuns, where sago is unknown and padi plentiful, I have " visited some villages where the padi is common to all. These " are inland villages. Those near the sea have not this custom.

" As for the presence of women at religious ceremonies, here " at the swinging ceremonies they are always present, and also " when feasts are held in honour of the padi spirits. So far as I " had power of observing, women do not become spectators of " human sacrifices, even though the victim be a woman. The " Muruts never sacrifice one of their own people, but either cap- " ture an individual of a hostile tribe, or send to a friendly tribe to " purchase a slave for the purpose. The Dusuns do not sacrifice " human beings, even when they build their houses.

" In this country, when an aged Milano is sick unto death, and " no hope remains of his recovery, it is the custom for the nearest " relative to present the dying person with a shroud, generally a " gold-cloth. Among the northern tribes it is the custom, at this " crisis, for friends of the dying person to present the nearest " relation—husband, wife, or child—with small tokens of affection, " such as a piece of black cloth, tobacco, &c. The corpse is " invariably kept in the house until it is far advanced in decom- " position—from ten days to a fortnight—and then, if it can be " squeezed into a jar, this is done at once, if not, the corpse is put " up a tree or covered with stones, until it is reduced in dimen- " sions.

" Among the Muruts the women till the soil and reap the padi, " roam the forest in search of edible leaves and fungi, while the " men hunt, fish and make war, and when not employed in any of

" these occupations, remain idle, as they never help the women " in the fields.

" The Dusuns, on the contrary, till and hunt also, the women " carrying wood and water and attending principally to household " duties, seldom going afield except when all hands are wanted.

" The Muruts will fell forest trees in order to clear land, but " will not clear secondary jungle. Certain fruit trees are considered " the common property of the village, and others are private pro- " perty; unless the *tabu* mark is placed on any particular tree " (a few dead leaves bound round the tree), it is generally " considered that passers-by may help themselves to the fruit.

" I have never met with cannibals in Borneo, although I am sure, " from all I have heard, that the practice of eating human beings " has not long died out, and I think it very likely it may still exist " in obscure and little known places in the far interior.

" With regard to slavery, the Muruts have slaves and will sell " their children to pay their debts. They follow a fixed custom " in not selling a slave to another person, unless with the slave's " consent.

" Dusuns will not have slaves, nor will they sell their children, " nor will they give up runaway slaves."

I left Muka to-day in a *prahu* with F—— of the Borneo Company. We had both wind and tide against us, and reached Oya only at 7 P.M.

18*th May.*—I find Oya very much improved since my first visit last year. The cultivation of sago is rapidly extending. During the last twelve months the Government has erected a Court-house and Officers' quarters, a bazaar has sprung up, a road has been constructed connecting the Oya Trading Company's sago manufactory with the village, and on to the sea-shore. The Oya Company's works are all new, and besides the manufactory itself with its various sheds, there is a substantial dwelling house for the partners.

19*th May.*—Went over the sago mill with W——, who gave me some particulars about the works and the manner in which they prepare the sago.

The engine is one of 14 horse-power, and, when the mill is not in use in grinding and washing sago, can be used for driving sawing-machinery.

Both raw sago and sago trees are purchased and worked up; when the former is bought it is simply washed and prepared for the market, the grain having been previously stamped out of the tree trunks by the feet of the natives; when, however, the trunks of sago trees are purchased, the process is a longer one.

The trunks of the sago trees are some thirty to forty feet in length and are sold by the cut or *krat* of three feet, the average price being thirty cents per cut. One cut may be said to contain a little more than half *pasu* of sago, though some cuts may run higher, even as high as a *pasu*, but this is rare.

These *krats* in coming to the mill are denuded of the outer bark and then split with a wooden wedge; the sago tree being nothing but a cylinder of pith, splits with great ease.

The *krats* are then placed before a revolving cylinder studded with steel points, driven with great velocity and liberally supplied with water; this cylinder tears or pulverizes the *krats* into a pulpy consistency with extraordinary rapidity.

Placed immediately under the cylinder is a circular vat in the centre of which stands a vertical shaft with revolving wings, which agitates the sago pulp with great velocity and drives it into a horizontal cylinder of fine wire. The interior of this gauze cylinder * is provided with means to propel the fibrous matter forward while the pulp is forced through the gauze into a vat or tank beneath; in this the sago flour sinks to the bottom while the refuse is discharged at the other end of the open cylinder on a tray covered with wire-gauze.

The sago on being removed from the tank is placed in vats supplied with clean water in which are revolving agitators. When it has been thoroughly stirred up by this process, it is drawn off through taps and allowed to fall on a tray of fine wire-gauze, underneath which are long wooden gutters to receive the sago water, while the refuse is thrown off the tray in another direction.

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* This gauze cylinder works in about five inches of water, and is internally arranged with wings or paddles on the Archimedean principle of screw.

The cylinder at the admission end is six feet in diameter while the discharge end is but four feet; hence this enables two-thirds of the cylinder to revolve in a few inches of water, while the tray at the discharge end is just above the water level placed there to receive any sago-flour that may escape from the cylinder, of which, however, there are no traces.

From these gutters the sago is dug out and placed in the sun to dry when it is ready for market.

I find there are a dozen Chinese settled in Oya and perhaps half a dozen engaged in trade up the river.

21*st May.*—As I wished to get to Sibu as quickly as possible and having very little kit or impedimenta, I engaged only a small boat with a crew of five men, our only arms being a suider rifle and our swords.

I left Oya at about 11 A.M. after some trouble with my crew. When off the Mudan, found the stream dry; so I had to stand off with a fair wind, but in a heavy squall of rain, for the mouth of the Igan, which I reached at 6 P.M.

The shore between Oya and Igan differs entirely from that between Oya and Bintulu, the casuarina trees entirely disappear and are replaced by jungle down to the very water's edge, and a muddy foreshore replaces the fine sands which exist further north. The Igan village is a dirty collection of Malay huts and hovels, and it being dead low water I had the full benefit of the smell which arises from the accumulation of mud and filth under the buildings. I left the village about 8 P.M. and proceeded up-stream with the flood tide.

22*nd May.*—All day engaged in working my way up the Igan stream, one of the most uninteresting rivers it has ever been my lot to explore. The shores, low and muddy, are covered with jungle to the water's edge, so much so that it was very difficult to find a spot where we could land to cook our mid-day meal. Not a bird or beast of any sort to be met with, and not a human habitation till very late in the evening when we approached Sibu Station. I think we passed only one boat the whole day. Weather very hot, but a steady breeze enabled us to make good progress, and I reached Sibu fort at about 7 P.M.

23*rd May.*—I heard to-day that the *bala* or expedition against the up-river Dayaks under ANDAM, who had built a small stockade on the Mujok, had been quite successful, and had only just returned; one man of the enemy was killed, and a good many wounded, our *bala* losing two men killed, but no heads, and a few wounded. The expedition went on to Intiman, and found the Dayaks moving to Entabai. Meeting with no resistance, our Chiefs ordered all the houses to be destroyed, and the Dayaks were ordered to move to Entabai. ANDAM ran away, but is expected shortly to return to Entabai and sue for peace. FITZC——, in chargeof Sibu fort, tells me that the Rejang is now free of enemies, and perfect peace may be said to prevail. I wonder how long it will last. Our *bala* was a Kalukka and Rejang one.

I walked over the island of Sibu and through the bazaar and *kampongs*, finding everything much improved, and was told that trade had very considerably increased. It must,however, be terribly monotonous living on this island.

25th May.—The gun-boat *Heartsease* steamed up-river to-day bringing powder, which had run short in the fort.

I took a passage in her for Kuching, arriving there on the 26th May.

N. DENISON.

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THE MĔNTRA TRADITIONS.

The following traditions were communicated to me by Bâtin Pa' Înah, who claims to be the head of all the Bâtins of the Mĕntra tribes. He has resided in Johol for the last fifteen years or so. His original name was Koloi, and his native place was Tânah Tâseh in Jĕlĕbu.

Some of these legends somewhat resemble German stories on the same subjects.

Tûhan dibâwah made the earth, and lives beneath it; it is supported by an iron staff sustained by iron cross-bars; beneath these again is Tânah Nyâyek, which is inhabited by a sort of *sĕtan*, who have children not born in the ordinary way, but pulled out of the pit of the stomach. They were visited by Mĕrtang, the first *Póyang*, who brought back this account of them.

Tûhan dibâwah dwells beneath Tânah Nyâyek, and by his power supports all above him.

The earth was first peopled through Mĕrtang, the first *Póyang*, and Bĕlo his younger brother. Their mother was Tanah Sakepal (a handful of earth) and their father Ayer Satitik (a drop of water).

They came from Tânah Bangun in the sky, and returned to it, taking with them a house from Ulu Kĕnâboi, on the other side of Jĕlĕbu, which flows into the Pahang. Bĕlo died, and when he was buried, a *mĕngkârong** came towards the grave, and Mĕrtang threw his *pârang* at it, and cut off his tail, and the *mĕngkârong* ran away leaving his tail behind him, and Bĕlo thereupon came to life again, and left his grave and returned to his house.

**Mĕngkârong*, lizard, small variety.

When Mĕrtang took his house away with him to Tânah Bangun, a dog, the first of the species, appeared where the house had been, and was prevented by Mĕrtang's power from attacking mankind. Then Bĕlo had a dog at his house; from this dog came the tiger, which devours mankind and animals. When Mĕrtang left the earth for Tânah Bangun, he flew away with his house in the air.

Bĕlo went to Tânah Bangun by the sea on foot; he was so tall that the water only reached to his knees.

Originally the sky was very low, but Bĕlo raised it with his hands, because he found it in the way of his pestle when he raised it to pound his *padi*.

Mĕrtang took his youngest sister to wife, and from them are descended the Mĕntra.

Bĕlo married the other sister, but they had no offspring.

In course of time the descendants of Mĕrtang multiplied to such an extent that he went to Tŭhan dibâwah and represented the state of things, which Tŭhan dibâwah remedied by turning half of mankind into trees.

In those days men did not die, but grew thin with the waning of the moon, and waxed fat as she neared the full, and when their numbers had again increased to an alarming extent, To' Ĕntah, the son of Mĕrtang and the first *Bâtin*, brought the matter to his father's notice. The latter wished things to remain as they were, but Bĕlo said it was better they should die like the "*písang*," which leaves young shoots behind it, and leave children behind them when they died, and the matter was submitted to Tŭhan dibâwah, who decided in favour of Bĕlo's view, so that since then men have died leaving their children behind them.

In the earliest times there used to be three suns—husband, wife and child—and there was no night, there being always one sun left in the sky, if the others had set. In those days people slept as they felt inclined, and there were no divisions of time.

After a long time To' Ĕntah thought the heat was too great, and he devised a plan for reducing it, in pursuance of which, he went to the moon, which then gave no light, and told her to call her husband Bintang Tŭnang, the evening star, and the stars their children, and to put them into her mouth, but not to swallow them, and to await his return, when she had carried out his wishes, he went to the female sun, and by representing that the moon had swallowed her husband and children, induced her to swallow completely her husband and child—the other two suns. To’ Ĕntah having thus gained his end, returned to the moon, and told her she could release her husband and children, which she did flinging them out into the sky again.

As soon as she discovered this deception practised on her, the sole remaining sun waxed very wrath, and withdrew in dudgeon to the other side of the heavens, declaring that when the moon came across her path she would devour her, a promise which she carries out at the time of eclipses.

It was from this time, this separation between the sun and moon, that the division between day and night, and the rule of the moon and the stars over the latter took place.

Till the time of Bâtin To’ Ĕntah men used not to drink, no water was to be had, and the sensation of thirst was unknown. It came about in this way. One day To’ Ĕntah shot a monkey with a blow-pipe, and made a fire, and cooked and ate the monkey, after which he became sensible of a desire to imbibe something, and went about in search of water, but could find none, not even an “akar” (water-giving liane, monkey-rope). The “akar” did not produce water then. At last he came upon an old *jĕlótong* (a “gĕtah”) stump, and through a hole in it heard the sound of water trickling down below; he fastened a “rôtan mânau” (a variety of rattan of which walking sticks are made) above outside, and then let himself down into the hole by it till he reached the water, and there he slaked his thirst. He then made his way out again by the “rôtan,” and when leaving the spot he saw a large white *lĕlábi* or *lâbi-labi* (a sort of turtle) issue from the hole with a vast body of water, and begin chasing him; he ran for his life, and called to the elephant for help, but they were driven away by the water; then To’ Ĕntah met a tiger, whose help he likewise begged, the tiger accordingly attacked the head of the *lĕlâbi*, but could do it no harm. To’ Ĕntah continued his flight till he met a *sĕlâdang*, whom he implored to come to his rescue, and the *sĕlâdang* (a sort of bison) trampled on the *lĕlâbi*, but to no purpose. He next begged the aid of the rhinoceros, but equally without effect, and they had to fly before the *lĕlábi*. At last he had to apply for the intervention of the *kanchil* (the smallest of all the deer kind, not so large as a hare); the *kanchil* said: "What can small creatures like us do?" To' Ĕntah said: "I have "asked all the others, and they have been able to do nothing." Then said the *kanchil*: "Very well, we will try; you get to one "side." And he called together an army of *kanchil*, the whole of the race, and said: "If we do not kill the *lĕlâbi*, we all perish, "but if we kill him, all is well."

Then they all jumped on to the *lĕlăbi*, which was of great size, and stamped on him with their tiny hoofs, till they had driven holes in his head and neck and back and killed him.

But in the meantime the body of water which accompanied the *lĕlâbi* had increased to a vast extent, and formed what is now the sea.

After the destruction of the *lĕlâbi*, the *kanchil* asked To' Ĕntah what was to be his reward for the service he had performed, on which To' Ĕntah replied that he would take the root of the *kledek* (a sort of yam) and the *kanchil* could have the leaves for his share, and they have accordingly ever since been the food of the *kanchil*.

From Ûlu Kĕnâboi To' Ĕntah went to Pagar-rûyong* (in Sumatra), and his son To' Tĕrjĕli came across again thence and settled in Jĕlĕbu.

To' Tĕrjĕli had eight sons—Bâtin Tunggang Gâgah, who settled in Kĕlang; Bâtin Changei Bĕsi, who lived in Jĕlĕbu; Bâtin Âlam, who settled in Johor; Bâtin Pĕrwei, who went across to Pagar-rûyong; Bâtin Siam, who went to Siam; Bâtin Mînang, who crossed to Mĕnangkâbau; Bâtin Pahang, who settled in the country of that name; Bâtin Stambul, who went to Stambul; and Bâtin Râja, who ruled over Moar.

Pĕnghûlus were first made by To' Tĕrjĕli, who placed one at Bĕrânang in Kĕlang, the To' Klâna Putrâ at Sungei Ujong, To' Aki Saman in Jĕlĕbu, To' Mutan Jantan, a woman, at Kwâla Moar, and her husband Janhan Pahlâwan Lêla Pĕrkâsa he removed to Johol: hence, to preserve the memory of the first female ruler, the

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* "Rûyong" is the "nîbong," of which the fence round the Râja's place was made, (Areca nibong).

Dato' of Johol always wears his hair long, down to the waist.

The To' Klâna Putrâ of Sungei Ujong established the States of Rĕmbau and Nâning, placing his sons over them.

Lûkut was also established by the To' Klâna. The Dato' of Johol made Tĕrâchi, Gûnong Pâsir, Gĕmĕncheh, Jĕmpol and Âyĕr Kûning. Jĕlei was originally part of Johol, but afterwards broke away.

After the death of To' Mûtan Jantan, the succession passed to her nephews, and has since been held by males, but always passing through the female side, as in Nâning. After To' Mûtan Jantan came To' Ular Bîsa (the poisonous snake), next To' Maharâja Gârang, who was succeeded in turn by To' Tĕngah, To' Nari, To' Bunchit (pot-belly), and the present Pĕnghûlu To' Êta.

The first Râja was Salengkar Âlam of Bukit Guntang Pĕnyâring, (Ûlu Mĕnangkâbau). Guntang Pĕnyâring is said to be derived from "guntang," the shaking of the "jâring" (net) used to catch the Kĕlûang (flying-fox) for the feast at which Salengkar Âlam was proclaimed Râja. After the feast they descended the hill (Bukit Guntang Pĕnyâring) and cleared the settlement of Mĕnangkâbau for the Râja. The Bâtin Mînang previously mentioned remained in the jungle.

The "Kâbau" in "Mĕnangkâbau" is taken from hundreds of buffaloes which issued from a hole in the ground behind the Râja's house; the chief of them had his horns and hoofs covered with gold; on being chased by the people, they all returned to the hole before they could be caught, and disappeared, and were never seen again; hence the name, as they won in the race for the hole.

Khatib Mâlim Sĕléman, the son of Salengkar Âlam, came over to the Bukit Pĕrâja in Ûlu Jĕmpol with a *pârang*,* a *pătil*,† a *pahat*,‡ and a *kăchip*,§ in pursuit of a beautiful Princess, and after searching in vain for food, he went to sleep near an enormous bambu a fathom in diameter. During the night the Princess appeared and cooked him some food, and passed the night with him, but disappeared at dawn.

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* Wood-cutter's knife.

† Adze or hatchet, according to the turn given to the blade.

‡ Chisel.

§ Betel-nut clippers.

The Khatib tried in vain to cut the bambu, in which the Princess had told him he would find her, using in turn the *pârang*, *pâtil*, and *pahat*. Then he tried the *kăchip* on the point of the bambu with success, after which he was able to split it downwards, when the Princess fell out, and he secured her, and she did not disappear again; then she was conducted on horseback by many followers with her husband to Bukit Pĕrâja, where they both disappeared; but there they both live invisible to this day; their horses in full trappings are occasionally to be seen in certain favourable seasons. If their aid is invoked with burning of *kĕmnian*, they will come and "bĕchâra" and then disappear. The Princess was quite fair in complexion and her hair white and seven fathoms in length.

All the different tribes of aborigines are said to be merely varieties of the original Mĕntra, who also exist in the Mĕnangkâbau country, but, says the Bâtin, perhaps they have turned Malay.

D. F. A. HERVEY.

* * *

A FEW IDEAS ON THE PROBABLE ORIGIN OF THE HILL TRIBES OF FORMOSA.

(Continued from Journal No. 9, p 77.)

The aborigines are manufacturers of matting of a superior kind, made out of a sort of long grass. There are four or five different qualities; the best kinds are very fine, smooth and closely interwoven. A few years back they were obtainable from savages only, but now the same mats are made by Chinese living on the borders, and are hawked about the streets of Chinese towns in the summer months, when there is some demand for them, Chinese as well as foreigners using them chiefly as a covering to their beds, and finding them cooler to sleep on than the customary sheets, or *palampores*. Another article of manufacture is the wicker-work skull-cap, of a circular shape, worn at times by the savages. These caps are made to fit closely to their small round heads, and often have a peak resembling that of a jockey's cap, but this is always worn at the back of the head to protect the neck and long lank hair from sun and rain. There are many other minor articles of manufacture, such as bows and arrows, spears, string made of hemp, pipes of bamboo, &c. ; but the principal articles are cloth and wearing apparel made of bleached hemp fibres. The mode of manufacture is simple. The loom is generally a hollow piece of wood about three feet long and one foot and a half in diameter, and is placed on the ground; the weaver sits down on the ground placing her feet up against the hollowed wood; the strands encircle the wood, and the opposite ends are kept tight by a strap passed round the back of the weaver; the shuttles, or needles, are passed by hand, from right to left, drawn tight, and adjusted with a piece of flat wood, of the shape of a paper-knife: it is in this way that ordinary savage cloth is manufactured. The knowledge of the art of weaving, of embroidery, of the use of hemp, may have been derived from the first occupants, and I am strongly inclined to believe that such was the case; also, that the present manners of life in the hills and the mode of government are the same as existed hundreds of years ago, long before the advent of the Malay element and certainly anterior to the appearance of Chinese and Dutch settlers. Amongst the hill and especially amongst the plain tribes, the Malay language and physiognomy are observable, whereas, excepting on the borders and in Chinese territory, any trace of Chinese admixture is scarcely noticeable. Marriages between Chinese borderers and captive savage girls have taken place, but not to any very great extent. In the case of Pepowhans, however, Chinese have intermarried freely, often for the sake of the fat paddy lands possessed by the Pepowhans, but after marriage the native dress is discarded, the language is unused and the progeny becomes Chinese; the grand-children know perhaps of their mixed origin, but can seldom speak the Pepowhan dialect. There are certain peculiarities in the shape of the head, and the eye peculiar to descendants both of Pepowhans and savages is not to be mistaken; the latter, in the course of a few generations, is almost the only discernible difference between them and pure-bred Chinese.

The aborigines still in possession of the most elevated ranges of mountains in the central and eastern points of the island have, I feel sure, sprung originally from a very ancient stock, and have been left almost undisturbed until within the last three centuries or so, retaining all their primitive mode of life, manners, and customs, absorbing gradually and at intervals fresh blood and connections from the periodical influx of wandering castaways, or by the capture and admittance into the tribes of prisoners taken in warfare with neighbouring savage tribes, receiving perhaps but few new ideas, but, in course of time, confusing or changing somewhat the original type and adding, no doubt, to the original language many words previously unknown.

Everything connected with these hill savages, which I have noticed, goes against the idea of a Chinese ancestry, and although Malay blood has undoubtedly found its way into the mountains in many directions, and Malay words are to be found in several of the dialects, the root of the language is decidedly not Malay, and most certainly the very opposite to the Chinese local dialects spoken in Formosa. The type of face and figure, and the manners and customs are as distinct from Chinese as if an ocean separated them instead of mere mountains and forests. No doubt certain new ideas have, from time to time, filtrated through the strata of Chinese pioneers (called Hakkas, immigrants from the South of China, who are surrounding the savages and driving them back slowly but surely) and of the Pepowhans, who inhabit many of the plains adjoining the savage districts, and it is most probable that these ideas have, especially of late years, penetrated into the savage substratum, and, to a certain extent, metamorphosed the character and changed somewhat the customs of the aborigines living on the borders of Chinese territory, who, at certain times, are on friendly terms with the Hakkas and other Chinese neighbours; but it is a most extraordinary fact that although the Dutch had a firm hold on many parts of the western and northern coasts, and possibly penetrated into the hills in numerous directions, and although the Spaniards and Japanese are said to have had a footing at Kelung in the north, or thereabouts, and though the Chinese have been colonising and annexing territory in all directions for two or three centuries, the impression made by contact with these various peoples has not extended further than the thin slip of borderland, acquired year after year from the aborigines by the pushing but often treacherous Hakkas. These remarks apply to the north end of the island. In the extreme south, I understand, it is different, and certain chiefs of tribes there are descended from Chinese, and actually wear the plaited appendage called a tail. In the north and centre of the island, I have met savages belonging to inland tribes who have never seen a Chinaman, and only know from hearsay of their existence. All, however, of the border tribes have come in contact with the hardy Chinese pioneers, and have acquired thereby certain knowledge, such as the use of fire arms, of gunpowder, of the beneficial effect of salt as a condiment, and of the soothing influence of tobacco (which plant seems to be indigenous like hemp, camphor-tree, &c.*) ; like other savages too, they have developed most perfectly an insatiable liking for alcoholic drinks. Drink will assuredly prove their ruin, for it is the best weapon the Chinese have and they often use it freely and after making the poor savages drunk, cut their heads off, and so assist materially in the incessant work of extermination, and consequent acquisition of new territory.

It has been said that certain savages living towards the south of the island claim to be descendants of Dutchmen, but I have never seen them, and am disinclined to believe that the Dutch made much impression beyond the plain lands of the west in the neighbourhood of Taiwanfoo and other places on the western and northern coast. Books have been written by Dutch travellers about Formosa, giving descriptions of the country and its savage inhabitants, but I am inclined to think that the savages they came in contact with, instructed and improved, were our friends the Pepowhans of the plain lands and not the savages of the mountains.

The most powerful evidence to be brought to bear on the probable origin of the hill tribes will possibly come from craniologists, but here again a difficulty of an almost insurmountable nature will arise, as the small round-shaped heads of the northern tribes may, on examination, shew many diversities of configuration, and when compared with the larger skulls of the mop-headed savages of the southern hills, the differences in the facial angle may be, as I am sure they are, very great.

In the north, the heads of savages seem to be extremely small and almost circular, and the caps they wear are nearly all quite round, resembling somewhat an inverted finger-glass.

The hair of the northern savages is lank and straight, invariably black, and much finer than the hair of Chinese. They wear it parted in the middle, and either tie it up at the back or allow it to flow loose over the shoulders, whereas the mop-headed savages wear their locks long enough to cover the neck only, and cut the ends off straight, something in the style affected by Malay sailors.

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* [Tobacco was introduced into the Far East by the Portuguese in the 16th Century.—Ed.]

I have never observed, in any of the tribes of the north, any crispness or curliness of the hair, which might easily have resulted in the case of intermarriages in earlier times with Pellew Islanders or other castaways from the Polynesian Islands. It is said that SWINHOE reported, several years ago, that there was in the interior a tribe of woolly-headed negroes of a very diminutive stature, but as this information was probably derived (at the time he made the statement) from Chinese sources, it ought to be taken *cum grano.* It would be very interesting to learn, however, that there really was such a tribe of negritos. It would assist us more than anything in crediting the theory that the aborigines of the hills are descended from a mixture of sources, and not from one pure stock.

The report alluded to has not, to my knowledge, been verified by other travellers in either the north or south of the island.

The peculiar manners and customs of the hill tribes would, no doubt, help to indicate the sources from which these people are sprung, but a description of them must be left to form the subject of another paper.

Another important factor in determining the question in point will be the various dialects spoken by the hill tribes, and, on comparing the short vocabulary sent herewith to the Society with various languages spoken by the Archipelagan section of the world, philologists will probably discover a great resemblance to certain words used by the natives of New Zealand to the south and as far west as Madagascar, embracing the isles of the Pacific as well as Java, Borneo, Philippines, Celebes, &c., &c. It must not be supposed, however, that I consider the Tangão dialect a representative dialect of the language spoken by all the hill tribes. It is a noticeable fact that in all the high ranges in the north, and as far south as the "Sylvian" and "Dodd" ranges, the tribes living high up in the mountains, differ somewhat, in their manners and customs, as well as in their language, from those occupying the lower hills and plains of the interior. In the very highest mountains, they dress in skins and warm clothing, whereas in the lower levels they go almost naked. Although there is a general similarity in the dialects spoken in the north, many words and numerals being pronounced almost alike, yet there are great dissimilarities, and in passing from one tribe to another I have frequently been obliged to engage a squaw or two on occasions not only to carry certain articles required on the road, but to interpret and explain to my new friends all about myself. I have always understood that savage women are the best passports you can take with you, for if the tribes you wish to visit are not at open war, you are considered safe if in their company. A single individual would be safe, or perhaps two, but I doubt if a large number of foreigners would be allowed to proceed far, excepting they were prepared to force their way. When moving from one hunting ground to another, I have always had told off to me several squaws, and the chief or father of the tribe has always insisted on my being accompanied by them, informing me that I should be safe with them in the event of my losing my way, or coming in contact with men belonging to other tribes whom we might meet.

On several occasions I found this to be perfectly true, and if it had not been for such a generally recognised passport, my skull might long ago have been hanging up in a skull bag in the house of some dashing young warrior, bent, as most of them are, on collecting heads.

It is not at all an uncommon occurrence when passing through dense jungle and forest to be interrogated by unseen savages, on the hunt or prowl, who, from their places of concealment, ask innumerable questions, before allowing you to pass on. If alone and unable to give satisfactory replies, a *featherless* arrow would probably end your fate. The women are, of course, invaluable on such occasions, and their escort in times of peace is always respected.

But to return to the subject of language, there are undoubtedly in the north and central ranges several dialects, all containing many words and numerals of a similar sound and meaning, the diversities, however, being so numerous as to prevent certain tribes from understanding the languages of adjoining tribes. In the south, about Mount Morrison, and in the woody mountains reaching right down to South Cape, the dialects, I understand, are more numerous and varied even than in the north.

If an accurate examination of certain representative dialects of north and south, *i.e.*, the languages spoken by the largest tribes, were made, and compared with other savage dialects spoken in the Philippines, Borneo, Java, Papua and Polynesian Islands, it would afford perhaps the means of proving that an affinity existed, and consequently a kindred origin, with the primary inhabitants of some of those countries. The Pepowhan language is full of words pronounced almost like, and meaning the same as, words and numerals used by Malays and inhabitants of New Zealand, Madagascar, Java, Philippines and many of the Polynesian Islands, and on reference to PRICHARD's "Physical History of Man,"[*] I notice one or two *Tangão* words, which resemble similar words to be found in many of the dialects of other islands.

I extract a few words herewith and give the comparisons :—

English.	*Tangão.*	*Comparison.*	
One	Kăw toh *or* Kŏ toh	Ko tâ hai	(Easter Island)
		Kâ ta he	(New Zealand)
Seven	Pî tû	Pai too	(Batta)
		Pitee	(Java)
		Pita	(Philippines)
		Pito	(Manila)
		Hei too	(Madagascar)

and from other vocabularies at hand, I understand also that in the Fiji dialect it is Pîtû, and in Maori Wîtû, and in Guham Fìtî.

English.	*Tangão.*	*Comparison.*	
Silver *or* Money	Pid lâh *or* Pî lâh	Perak	(Malay)
		Pi lak	(Tagala Bisaya)
Tobacco	Tâ mâ kû[†]	Tâ bâ kû[†]	(Tagala Bisaya)
		Tam ba ku[†]	(Malay)
Blood	Lâ bû *or* Râ bû	Rah	(Malagasi, Javanese)
Hog (wild)	Bî wâk	Boo a cha	(Friendly Isles)
		Bû a kâ	(Tonga)
		Pû a kâ	(Marquesas)
Male, Boy	Wû lâ kî	Lâkî	(Javanese, also Malay)
Drunk	Mâ bŭ sŏk *or* Bû sŏk	Mâ bûk	(Malay)

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[*] C. VI., Sect. VI., p. 317.

[†] [These words are merely imitations of the word found, in slightly differing forms, in most European languages—tobacco. Portuguese *tabaco*.—ED.]

On looking carefully through Crawfurd's "Malay Grammar and Dictionary," I can only find the above words which resemble somewhat the Tangão words of same meaning, and it is this fact which leads me to suppose that, in the north at least, the Malays have not amalgamated freely with the hill tribes, however much they may have done so with the Pepowhans of the plains. From this fact also we may conclude it to be probable that the first inhabitants arrived in the island before the Malays, and brought with them a language more ancient than the mixed language of the Archipelago, extending back further than the exportation of the clove and nutmeg to western markets, and prior to the days when these articles and others like cinnamon and camphor (both apparently indigenous to Formosa) were known to people in Europe. If, after careful comparison with Archipelagan languages, the dialects of Formosa, and especially those spoken by the hill tribes of the north, are found to be entirely dissimilar, or containing only a few words having certain features of similarity, it will, I think, be found that the root of Formosan hill dialects will be traceable more directly to the dialects of Polynesia and Philippine islands, from which parts, I am at times inclined to think, most of the castaways came at all sorts of intervals.

With only limited vocabularies before me, it is impossible to follow up the research in this direction, but others may be in a position to do so, if in possession of more words than are given in such works as Crawfurd's "Malay Grammar and Dictionary." In the dialects of Formosa, I think, the secret of "probable origin" lies, and in offering these few ideas thereon, I trust it will be understood, that I do so simply in accordance with a desire to contribute towards the general object of the Society, and with a strong hope that this imperfect and unsatisfactory statement of my ideas on the subject may induce others, who have studied not only the cognate but lost and unwritten languages of the East, to open out the subject and add to the general knowledge of every one interested in such matters.

The present subject might be enlarged considerably by reference to peculiar customs, such as tattooing, as compared with like customs of inhabitants of Pacific islands, Pintados of Luzon, &c.;

the peculiar fashion of extracting the hair of the beard and chin of men, also of the eyeteeth of women of a certain age; the peculiar ceremony of drinking at the same time, lip to lip; the comical fashion of piercing the lobes of the ears and wearing pieces of bamboo or cuttlefish therein—similar customs being the vogue in Borneo, also in New Caledonia and elsewhere in South Seas. It has not been my lot to witness any case of anthropophagy, and I have always understood that, in the hills of Formosa, there is no occasion for the exhibition of any cannibalistic tendency, there being plenty of deer, wild boar, &c. in the island, but there is no doubt that certain tribes (not known to me) have been accused of eating the bodies of their enemies under extreme circumstances, and I have understood that even particular friends of mine have not hesitated to stew and eat the brains of a foe previous to hanging the skull up as a relic of prowess and in case of young men, as a proof of manhood. Head-hunting is very common on the borders, and I have known men to lay in wait behind rocks for days on the chance of getting a "pot-shot" at a Chinaman. Skull-preserving, teeth and tusk-wearing are as common as among the *Haraforas* of the Indian Isles, and in the same way that they enact that a man must take the head of an enemy before he is entitled to marry, so do certain of the northern tribes of Formosa. A full account of manners and customs of hill tribes might assist very much in elucidating the problem before us, but as this paper has been extended beyond the limits originally intended, I must leave a description of them to form a subject for another paper.

JOHN DODD.

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LIST OF WORDS OF TANGÃO DIALECT, NORTH FORMOSA.

(Continued from Journal No. 9, p. 84.)

N.B.—Words or syllables with ˘ over them mean that quick pronunciation is required; ´ designate a strong accent.

English.	*Tribe of Tangão.*	*Remarks.*
Eye-brows	Nî hûi	
Cheek	Tao chieng	
Cheek, tattooed	Tao chieng pa tass pi	("Pi" affix).
Neck	Kao lû	
Throat	Mâ tâk kân kao lû.	
Shoulder	Hai yân	
Back	Tû rû	
Arm	Kâb bah	
Elbow	Hê kû	
Waist	Kin mun	
Thumb	Tiab bah	
Leg	Kah kai	
Calf of leg	Mar riu	
Toes	Tsa lu ling	
Skin	Kĭăh hél	
Teats	Mo bû	
Ancles	Mŏ mô	

English.	*Tribe of Tangão.*	*Remarks.*
Thigh	Mû yî	
Fundament	Kât chién	

COLOURS.

English.	*Tribe of Tangão.*	*Remarks.*
White	Pa la kûi	
Black	Mà kâ lock	
Green	Kâ tâ siĕk	
Yellow	Kwâ yû	
Red	Mâk tâ lâh	

English.	*Tribe of Tangão.*	*Remarks.*
Yes	Bâhd lâhk	*k* soft.
No	Îyat	
This	Kâu nî	
That	Kan nî	
I, me, mine	Kûi ying	
We, us, (present)	Gûd lû kûi	
We, us, (all)	Îtah kwâ lah	
We, us, (distinct from you)	Sâm mî	
You, thou, thee	Îsû	
You, ye	Sî môh	
He, she, him, her	Îmâh	
They, them	Îmâh *or* Bûd lû îmâh	

English.	*Tribe of Tangão.*	*Remarks.*
What, what is, what thing	Nâ nû	
When	Kîn lôânn	
Just like, the same as	Mân tân nâc *or* Tân nâc	
Alright	Yâh sâdl'	
By and bye	Kî râh	
Wait a little	Lâ lât	
Long time	Bî êh sek	
Before	Sô nî	
No, nonsense	Ongat bissîão	
Make haste, quick	Hĕh hĕh	Quick pronunciation.
Good, well	Bâhd lâk	
Better, best	Kim bâhd lâk	
Large	Hû pâk	
Long	Kum rû yûk *or* Kû rû yûk	
True	Bâhd lâi	
Tattoo	Pâ tâss	"Pî" often affixed.
Cap made of rattan	Mo bû	
Cap covered with skin	Hwân kûî 'ngâ lok	
Cap with a peak at the back	Kiâ siāo mo bû	

English.	*Tribe of Tangão.*	*Remarks.*
Native coat	Lû kûs	
Coat embroidered with red Long Ells	Lû kûs lûn hwhân	
Coat embroidered with blue Long Ells	Lû kûs nîâk kiân	
Arrow belt *or* Pouch	Yû bîeng	
Shot, (generally a piece of metal)	Bâd lî yak	
Pipe	Tû tû	
Pipe stem	Tû tû bidnâ kûi	
Metal to strike a light	Bâd liek pûn niĕk	
Flint to strike a light	Mak to lok pun niek	Lit., stone fire.
Tinder	Pŏh tong	
Hempen *rope-light*	Cho biet	Worn round the wrist and used for firing their guns with. It is generally fixed to the nipples and, when the trigger is pulled, light goes into the pan holding the priming.
House, on the ground	Ngâ sât	Generally built with upright posts strengthened with rattan work and thatched with leaves and grass.

English.	*Tribe of Tangão.*	*Remarks.*
Door	Măk kâh lû *or* kâ lû	
Bed	Sâ kāo	
Grave	Bû yât ûrāo	
Cloth material	Pâh lâhk	*k* scarcely pronounced.
Rope, (hemp)	Hûd lân *or* Twâ kong hûd lan	
String	Che kûi hûd lân	
Coal	Mâh gât	
Charcoal	Mâh gât pûn niék	
Cool *or* cold	Hâh yâk *or* Hâi yâk	
Cough *or* cold in the throat	Âh sî	
Lead	Mâd diék	
Chief	Kâp sû yân	
Drink wine *or* spirits	Mânniék kŏh	
Drunk	Mâ bû sok *or* Bû sok	
Bottle	Yiû zût	Border word.
Cup	Pāi yâ tû	Border word.
Bracelets	Kin mî mâ	
Bracelets on wrist	Ûng	
Bracelets on right arm	Yûn nêrn	Pronounced "nairn."

English.	*Tribe of Tangão.*	*Remarks.*
Ear-rings	Bî yî kû	
Stone	Mâk to lok	
Snow	Hât lâ kî	
Ice	Hāi yâk buâd lâk kûi	
Quicksilver	K'tsiâ pid lah	Lit., Water silver.
Friend	Mok piong	
Enemy	Îyât sî māo yah	
Small knife	Bû lêi	
Fear	Kûng hûn	
Have no fear Don't be afraid	Lâ kân kûng hûn pi	"Pi" is an affix.
To be ashamed	Sâ dîŏk	
To buy	Māi yî *or* Māi ying	To buy or barter.
To ask	Kâh yât	
To cry	Mung hî dĭút	
To come	Mōâ *or* Mwâ	
To cook	Hâ pûi	
To eat To drink To smoke	Mânnĭék *or* Ngunnĭék	
To go	Hâ tâk	
To give	Bîék	
Present	Bîék îsû *or* Bîék sû	Litterally "Give you."
To gape	Mngâh kâh	

English.	*Tribe of Tangão.*	*Remarks.*
To fight	Bibbi hêi	
To forget	Ning yâng	
To kill	Kû tân	
To know To understand	Mâk kûn *also* Mâk kwâ lâh	
To hear	Ponggân	
To love	Shim mou yáh *or* Shim māo yâh	
To like To wish To desire	Long long Kin sî māo yâh	
To laugh	Mât siâk *and* Lak kwâk	
To live	Kî ân *and* Mâh kî	
To make To do	Kâb bâ lāi	
To see	Kî tâh *and* Kin mî tâh	
To sing	Mŏk kwât *and* Măk kwâs	
To walk	Pog gê hê	
To swim	Dîit mung yâk	
I went	Why yât kûi ying	
To take care	Ham wâi	
To talk	Kâm mâ yât	
To wash hands or feet	Nî mâh	
To wash clothes	Tâm mâ hok	

ERRATA.

"HILL TRIBES OF FORMOSA."

(Journal No. 9.)

Page 71, line 11, *dele* then
,, ,, ,, 13, *after the word* group, *insert* were in earlier times
,, 72, ,, 33, *for* Mr. A. U. Bain *read* Mr. A. N. Bain

VOCABULARY.

	English.	*Tangão.*
Page 78	Man	*for* Kaw toh hêî *read* Kăw tŏh hêi *and in the "Remarks" insert* word for *between* of *and* man.
,, 78	Eye	*for* Lão yiek *read* Lão yeek. English pronunciation "Lou yeek."
,, 79	Bird	*for* Kâ pâu niĕk *read* Kâ pan niek.
,, 80	Deer	*for* Mâ gâu lock *read* Mâ gân lok.
,, ,,	Tree fern	*for* Nû henúg *read* Nû henng'
,, 81	Potato	*for* Mâu gâh hêi *read* Mân gâh hêi.
,, 82	Large knife	*for* Lâ tao *read* Lâ lāo.
,, ,,	Arrow belt	*for* Tû bieng *read* Yû bieng.
,, ,,	Clouds	*for* Bieu gât *read* Bien gât.
,, 83	Yesterday	*for* Sêh sân hêi lâh *read* Sâh sân hêi lah.
,, ,,	Green	*for* Kâ lâ siek *read* Kâ tâ siek.
,, ,,	Line 1,	*for* East *read* Eat *and for* Mâu niek *read* Mân niek.
,, 84	Numerals 10, 11, 12, 20 and 30,	*for* Mou pôh read Mon pôh.

SEA DYAK RELIGION.

IN a former paper[*] some account was given of the deities believed in by the Sea-Dyaks of Sarawak; of *Petara* innumerable, of *Salampandi*, *Singalang Burong* and *Pulang Gana*. The two latter occupy, in the Dyak mind, a distinct personality, possess a certain character, and exercise definite functions over the Dyak world. Although theoretically inferior to *Petara*, they may be regarded as the racial gods of the Sea-Dyaks, for an amount of story and legend, of rite and sacrifice, gathers round them which is not found in connection with the more colourless *Petara*, which is yet regarded as the better being. The word *Petara* is none other than the Hindoo "Avatara"—the incarnations of Vishnu—the difference of spelling being accounted for by the fact that the Dyaks never sound the *v*, but use *p* or *b* instead. Again, in an invocation to *Pulang Gana* there occur the names Ini Inda and Raja Jewata, which look like Indra and Dewata. And the function in which these terms figure is called "buja," Malay "puja," which is the word, I believe, commonly used in India for worship in the present day. Now, do these Indian words indicate an organic connection of religion and race with those to whom they naturally belong, or have they been adopted by Dyaks from later external sources? It is not impossible that such words may have been obtained through contact with Hindooism during the period of ascendency of the Majapait kingdom, whose influence, it seems, extended to Borneo; but at present I know of no evidence for this theory, beyond the fact of the appearance of the words in Dyak. The probable explanation is that these terms have been brought into Dyak use from the Malay. Under the word Indra, Marsden gives a quotation of Malay which, in form, is not unlike the passage in the Dyak invocation. It begins, "Maka sagala raja-raja dan dewa-dewa dan indra-indra." "Jewata" is evidently "dewata" from "dewa;" and "Indra-indra," might easily, with those unfamiliar with the term, have become "Ini-Inda." That the terms are an accretion and not an original possession, I conclude for two reasons. First, the Dyaks seem to know nothing about them. *Pulang Gana*, with whom in the invocation they are associated, is all their own. They have a theory of what he is, and why invoked; but of the others they can tell little beyond the fact that their names have been handed down to them. Sometimes they say they are merely titles of *Pulang Gana*, and this is strengthened by the fact that the whole passage of the "Sampi" is addressed to one individual. Sometimes, however, they hesitatingly represent them as having a separate personality. In the second place, they are clearly subordinate to *Pulang Gana*, and indeed wherever they occur, they are, I believe, always named after what I may call the recognised deities. Dyaks have always an inclination to incorporate new titles with their ancient forms. In the invocation in question, *Pulang Gana* is also addressed as Sultan, Pangiran, Jegedong, Temenggong, which can have no object beyond that of magnifying him whom they wish to propitiate. The same tendency can be observed at the present time when Christian terms and ideas are brought to bear upon them. In heathen rites they will now shove the name ALLAH TAALA to fill up a niche of a pantheon, or to complete a line or make up a rhyme.

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[*] See Journal No. 8, p. 133 *et seq.*

But this theory of mere adoption hardly suits the word "Petara," which is such an essential term of their language and belief, that the borrowing of it from others would argue an amount of external influences approaching to absorption. And of this there seems no sufficient evidences forthcoming.

The question however is a wide one, and depends, for its solution, upon many data of various kinds, some of which must be very hypothetical, since we have no historical basis to work upon; and yet no less a question than the origin and history of the race is involved. But the discussion of this question is not the object of the present paper, which aims at the less ambitious task of continuing the account of Dyak religion already introduced in the Paper on "Petara."* That dealt with the theories of their belief; this will carry the same subject into the region of religious rite and practice.

SPIRITS, GOOD AND BAD.

The every day working thoughts of the Dyak about *Petara* are very indefinite, and there is room for the reception of any amount of spirits—good, bad, or indifferent—to demand the awesome attention of him who may not inaptly be described as a thorough child of nature. Nearly all races of men have imagined a class of intermediate beings between deity and humanity, whereby the gap between the two is bridged over. And the Dyak is no exception: yet his religion would seem to be not so dependent upon imaginary mediators, as some higher philosophic heathen systems, because his gods, according to his idea, actually give him their very presence when, in answer to invocations and sacrifices, they visit these human regions, and partake of his hospitality. But his receptivity of belief is omnivorous, and he has surrounded himself with thousands of "antus" or spirits, which are supposed to fill earth and air, sea and sky: and which scheme as adversaries, or appear as helpers of man, until the line of demarcation between *Petaras* and *antus* is altogether indistinct. As a matter of habit, some beings are spoken of as *Petaras* and some as *antus*; but when you ask the specific difference between the two, only a very indefinite answer is obtainable. They slide into each with an imperceptible gradient, and remind one of the "Avatara" manifestations of the gods.

Any unusual noise or motion in the jungle, anything which suggests to the Dyak mind an invisible operation, is thought to be the presence of an *antu*, unseen by human eyes, but full of mighty power. He is mostly invisible, but often vouchsafes a manifestation of himself; and when he does so, he is neither a graceful fairy, nor a grinning Satyr, but a good honest ghost of flesh and blood, a monster human being about three times the size of a man, with rough shaggy hair, glaring eyes as big as saucers, and huge glittering teeth; sometimes dark, sometimes white in complexion; but sometimes again devoid of all such terrifying features, a commonplace human form, in fact, a magnified reflection of the Dyaks themselves. When he is seen, it is generally, as might be expected, on moonlight nights; but sometimes, so Dyaks aver, in the broad daylight. A young Dyak told me that one night he was watching for wild pigs on his farm on the skirts of Lingga mountain when there appeared a great white *antu* which he tried to catch by the leg, hoping to get something from him; but the *antu* shook him off, and with one bound disappeared into the jungle. Another man told me that when a boy he was going to a well to bathe, when he suddenly saw close to him an *antu* of gigantic stature, and he ran for his life and shut himself up in his room. That evening, a few hours later, a boy in the village suddenly died, killed of course by the *antu*. Such stories could be multiplied by the hundred.

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* See Journal No. 8, p. 133 *et seq.*

The *antus* also reveal themselves in dreams; and whenever one has been seen by night or day, the apparition will be almost certain to revisit the Dyak in his dreams; and there is not the remotest suspicion that these visions of sleep are mere states of the subjective consciousness, but they are regarded as objective realities.

Antus rove about the jungle and hunt like Dyaks themselves. GIRGASI, the chief of evil spirits, is especially addicted to the chase, and may be exactly described as a roaring lion walking about seeking whom he may devour. An old man solemnly assured me that he once saw this terrible demon returning from his hunt and carrying on his back a captured Dyak whom he recognised. That very day the man died. There are certain animals in the jungle which roam about in herds, which the Dyaks call "pasan;" these are supposed to be the dogs of the *antus*, and do their bidding. From what I can gather about these creatures, I imagine them to be a kind of small jackal; they will follow and bark at men, and, from their supposed connection with the spirits, are greatly feared by the Dyaks, who generally run away from them as fast as they can. A Dyak was once hunting in the jungles of the Batang Lupar, and came upon an *antu* sitting on a fallen tree; nothing daunted he went and sat upon the same tree at a respectable distance from the *antu*, entered into conversation with him, begged for his spear, or anything he could bestow; but the spirit had nothing to give except some magic medicine (*ubat*) which would, by the mere fact of its possession by him, give his dogs pluck to attack any pig or deer. Having given him this, he advised the man to return quickly, for his dogs, he said, would be back soon, and might be savage with him. The man needed no further urging, retired a short distance in good order to save appearances, and then bolted through the jungle in the direction of his exit.

And not only do *antus* hunt; but they build houses and work and farm just as Dyaks do. They love to erect their invisible habitations in trees, especially of the *waringin* kind; and many a tree is pointed as sacred, being the abode of a spirit or spirits; and to cut one of these down would provoke the spirit's vengeance. I remember an instance of a Dyak dangerously ill, whose malady was generally attributed to his having unwillingly cut down one of these possessed trees. A sacrifice was made at the foot of the tree; but the disturbed *antu* would not be pacified, and the man died. Stories are told of men being spirited away into these trees for days, and found again at the foot of the tree safe in life and limb; but I will not say sound in mind. The fact of a tree having a supernatural inhabitant is generally revealed through dreams. A case of this kind occurred at Banting. It was told to somebody in a dream that in a paltry looking *kara* (ficus) tree on the hill there lived an *antu* who desired to be fed, and a space round was cleared and an offering made. As soon as I became aware of it, I cut the tree down, and heard no more about it. Another way of discovering these tree spirits is the following: Strike an axe in the tree at sundown, and leave it adhering to the tree during the night. If it be found in the morning still in that position, no *antu* is there; if it has fallen to the ground, he is there, and has revealed his presence by displacing the axe.

The tops of hills too are favourite haunts of this invisible society; and when Dyaks fell the jungle of the larger hills, they often leave a few trees standing on the summit as a refuge for them. A hill on the Saribas river was supposed to be so much the property of the spirits that it was dangerous and unlawful to farm it, and the jungle remained, until a few years ago, when a village of Dyaks near by, receiving Christianity, lost their fear of *antus*, and cleared it.

It will have been observed that these *antus* are either good or evil, either assist man or injure him. The good ones are nearly identified with *Petara*, of whom no evil is predicated, and who never entraps man to his destruction. The benevolent spirit is the next grade of good being, and intercourse with it is coveted, for thereby come riches and wealth. The *antu* story generally relates that the man who sees the spirit rushes to catch him by the leg (he can't reach higher) to get somewhat from him; but is nearly always foiled in the attempt; for the *antu* suddenly vanishes. But some men, it is believed, do obtain these much coveted gifts and if a Dyak invariably gets a good harvest of paddy, it is by the magic charm, the "*ubat*," of some favouring spirit: if he has attained to the position of a war-leader, or be markedly brave, it is by the communion or touch of the same power: and in fact every successful man in Dyak life is credited by his fellows with the succour of one of these beings of the mystic world. They give men occult powers, charms, and magic protection against disease, and sometimes convey similar virtues by a simple pronouncement which is called a "*sumpah*" (oath). Stories are told of Dyaks who have the good fortune to meet with *antus* who have spoken somewhat thus:—"You shall obtain so many heads of your enemies," or "you shall get plenty of paddy," or "you shall have brave dogs to hunt with," or "shall be protected against small-pox," or "never be caught by an alligator." Medicines for the sick are believed to be given in dreams; and many a Dyak has related how, when despaired of by all, some "*ubat*" was given to him in sleep, by the magic virtue of which he was completely cured. And sometimes when *antus* bestow these gifts—bits of stick or other rubbish—they also mention the price to be paid for them by others who need them. And they do more than give magic medicines; they appear in dreams to guide and direct men's actions in various matters of conduct, and especially in matrimonial affairs, sometimes telling them whom to marry in order to get wealth; sometimes requiring them to divorce to avoid the displeasure of the higher world. There is plenty of room here for the play of self-interest and trickery, but the fact that such pretended revelations are acted up to, is evidence of a true belief.*

The longing to communicate with the supernatural, common to all religions, has, in the Dyak, produced a special means to satisfy the aspiration. He has a "custom" for the purpose, viz., "*nampok*." To "*nampok*" is to sleep on the tops of mountains with the hope of meeting with the good spirits of the unseen world. A man who was fired with ambition to shine in deeds of strength and bravery, or one who desired to attain the position of chief, or to be cured of an obstinate disease, would, in olden times spend a night or nights by himself on a mountain, hoping to meet a benevolent spirit who would give him what he desired. To be alone was a primary condition of the expected apparition. It can be easily seen that the desire would bring about, in many cases, its own fulfilment, the earnest wish combined with a lively and superstitious imagination and the solemn solitude of the mountain jungle would, in most cases, produce the expected appearance of a *Petara*, or mythic hero with whose story he would be familiar. I have said in olden days, for the custom is now much less frequent; at least, in the coast district of Sarawak. But it is not altogether obsolete, for, a year or two ago, a Rejang Dyak, afflicted with some disease, tried several hills to obtain a cure, and at length came to Lingga, and was guided by some Dyaks of the neighbourhood to Lingga mountain. He offered his sacrifice, and laid him down to sleep beside it, saw an *antu*, and returned perfectly cured. Dyaks have erected no temples to *Petaras* or to *antus*, and therefore cannot do as the ancients of the western world who made pilgrimages to the temples of ESCULAPIUS, and of ISIS and SERAPIS to obtain healing from the gods; but a pilgrimage to the temple at Canopus, where the suppliant spent a night before the altar in order to receive revelations in dreams, is exactly paralleled by the unsophisticated Dyak sleeping on the still mountain-top with his little sacrifice beside him. The spirit and object are the same, and stories of cures are similar in each.

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* The Revd. H. ROWLEY writes of a like belief among the African races. "Religion of the Africans," p. 60.

But the bad and angry spirits are far more numerous in Dyak belief than the good ones. These are regarded with dire dread. There is hardly a sickness which is not attributed to the unseen blow of an *antu*. "What is the matter with so and so?" you ask, "Something has passed him," is the reply: an *antu* has passed him and inflicted the malady. A serious epidemic is the devastating presence of a powerful and revengeful spirit. You ask where such an one was taken ill, and you are told that at such a place "it (*antu*) found him." Small-pox is spoken of as Raja the Chief. Cholera is the coming of a great spirit from the sea to kill and eat. When a report of cholera is bruited abroad, somebody or other will be sure to have a dream in which he will be told that the spirit is making his way from the sea up the rivers, and will speedily swallow up human victims, unless he be fed with sacrifice and offering. These *antus* are always hungry, and will accept the sacrificial food in substitution for human beings. A sacrifice is accordingly made to avert the evil. The same idea prevails about all internal maladies; and as people constantly get ill, the propitiation of the *antu* is an ever recurring feature in Dyak life. It is the worship of fear, the demonolatry of the less intellectual races of mankind. *Petara* is good, and will not easily injure them, and they may worship it as suits their convenience; but these *antus* always about their path are violent, savage and hungry, and must be reckoned with; hence the frequency of the demon-cultus.

It hardly need be pointed out that this relation with the spirits is no more ghost-seeing, where the apparition comes without object, and passes away without result. It is a system which has a definite function; which bestows favours, which brings evil, which directs conduct, and receives religious homage; and therefore a constituent part of Dyak religion.

Another way in which the *antu* appears to men is in the form of animals. A man and an *antu* are often interchangeable. A man will declare that he has seen an *antu*, like a gigantic human being; and in his dream he will find the same *antu* in the form of a deer, or other animal. The following is told of a Dyak, whom I know well. He was at work alone in the jungle, and cut himself with his *parang:* he bled profusely and fainted: and after recovering his senses he saw beside him a *maias* (orang-utan) which had starched the bleeding and dressed the wound; and when departing the creature hung up some *ubat* for use in future contingencies. In other stories, the man is spirited away by the animal as in the following. A Dyak was fishing by a large deep pool, and saw in the water a huge python, about 50 feet long and big in proportion. He at once rushed to the conclusion that this was no mere beast, but an *antu* in serpent form; and without a moment's hesitation jumped down upon its back. The python dived, and then crept up the bank, and crawled along the road, but they had not gone far before the serpent was metamorphosed into a man, thus justifying the man's guess. As the two proceeded, the *antu* asked what he wanted; did he wish to be a hunter, a diver, a fisher, a climber, a pig-trapper, or to be a rich man? No, he wished to have a brave spirit and an invulnerable body, and to overcome his tribal enemies without mortal hurt to himself. The *antu* was complacent, and told him that if he married a certain woman, (naming her) his request should be granted. He made overtures to the lady, but her parents refused, and the marriage was not consummated: consequently he got only a part of the luck which the *antu* prospectively gave him. His after life, however, was thought to have verified the truth of the apparition; for he rose to a position of note among his people; and distinguished himself in that very line in which the *antu* said he should.

The alligator, also, is more than a canny beast; it is believed to be endowed with spirit-intelligence; and Dyaks will not willingly take part in capturing one, unless the saurian has first destroyed one of themselves; for why, say they, should they commit an act of aggression, when he and his kindred can so easily repay them? But should the alligator take a human life, revenge becomes a sacred duty of the living relatives, who will trap the man eater in the spirit of an officer of justice pursuing a criminal. Others, even then, hang back, reluctant to embroil themselves in a quarrel which does not concern them. The man-eating alligator is supposed to be pursued by a righteous NEMESIS; and whenever one is caught, they have a profound conviction that it must be the guilty one, or his accomplice; for no innocent leviathan could be permitted by the fates to be caught by man. The only time when anything like homage may be supposed to be offered to the alligator, is in the ordeal of diving. When Dyaks left to themselves cannot settle their litigations by talking and arguing, the opposing parties each select a diver; and victory goes to the side whose diver can remain longest in the water without fainting.* When the divers proceed from the village-house to the water, somebody will follow saying a *sampi*, (invocation);† and casting rice about right and left, and on the water as he monotones his part. He calls out to the Royal Alligators and Royal Fishes, and all the minor denizens of the waters to come to his party's aid, and confound their opponents by shortening the breath of the opposite diver. The whole, often disorderly, always exciting, is an appeal to *Petara*: and all that live in the waters are asked to give their assistance.

Among all Oriental races, the serpent has been credited with large capacities. The Phœnicians adored it as a benificent genius. With the ancient Persians it symbolised the principle of evil. The Chinese attributed to the kings of heaven bodies of serpents. "There is no superstition more universal than ophiolatry. There "is hardly a people on earth among whom the serpent was not "either an object of divine worship, or superstitious veneration." The Dyak is no exception. His feeling towards prominent members of the snake tribe is something more than reverential regard. And if his form of the cultus is far from the elaborate proportions of the worship of the Danhgbwe in the serpents' house of Dahomey,‡ the belief in serpent guardianship is, where it exists, as strong. All Dyak worship, to whatsoever directed, is irregular and occasional; and it is only here and there that an instance of ophiolatry is found; but the veneration, such as it is, is the same which is given to *antus* and deities in general. The serpent is, in fact, in the Dyak view an *antu*, and partakes of the capricious movements of the super-human race, who generally confer their favours upon the great, and pass by the poor and insignificant. It is a personal and not a tribal deity. The python (*sawa*), and the cobra (*tedong*) are the snakes generally selected by the *antus* for their habitation, not all the members of either class, but only individuals which become known as spirit-possessed through dreams, or inference from other signs. Should one of these reptiles be in the habit of frequenting the vicinity of a village house, it is always regarded as the good genius of some one or other of the principal men in it. Not long ago, I saw a small cobra come under a house, and crawl about, not heeding half a dozen of us who were watching its movements; it did not attempt to touch the chickens, nor did it show fright when I poked it with a stick, but simply inflated its hood a little, hissed, and went on in eager search of something! At length it caught a frog, and seemed satisfied. I found it was a constant visitor, and was said to be a "spirit-helper" of a man of the place, who, no doubt, would have fined any one who dared to lay violent hands upon it. I was not told, however, that any worship was paid to it. In another case, a large python went up into a house, and the inmates interpreted the visit as that of one of the beneficent powers. They put it under a *pasu*, (paddy measure) and offered a sacrifice to it, made a feast also for themselves, sat round the snake, and ate, congratulating themselves upon their good fortune. This done they let it go again into the jungle. In a third case, the python came at night, and astonished the community by swallowing one of their pigs. This bold attack was thought to mean that they had been guilty of neglect of duty to his spiritship; so with all haste an offering was prepared, and laid out on the floor of the house, the snake, gorged with the pig, being still underneath: some words of submission and entreaty were said and lo! the beast vomited up the pig, thereby affording indubitable proof that their view of the case was right! They then managed to secure it in a *bambu* cage, and left it in honourable captivity until the morning when I arrived and saw it. A company of them afterwards took it into the jungle, where they offered it another sacrifice, and then allowed it to slide out of the cage into the wood. It was believed to be the *tuah*, the "luck-bringer," of the headman of the place, who was also chief of the district.

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* [The ordeal by diving can be traced from India to Borneo through the Burmese, Siamese and Malays. *See* As. Researches, I., 390-404; Journal R.A.S. Bengal, V. XXXV.; De Backer, L'Archipel Indien, 376; Low's Dissertation on Province Wellesley, 284; De la Loubère's Siam, 87; Journal R. A. S. (Straits Branch) II., 30.—ED.]

† [Malay, *jampi*.—ED.]

‡ ROWLEY'S "Religion of the Africans," p. 46.

In many regions of idolatry, the dread which animals inspired in man, more or less defenceless against their attacks, may have led to their being regarded as objects of worship This has been urged of ophiolatry. "If the worship perpetuated itself," says Mr. B. Gould,* "long after other forms of idolatry had disappeared, it was because the serpent was that creature against which weapons and precautions were of least avail." Whether this dread of the beast be accepted as the true account of the origin of the cultus or not, all trace of the idea of propitiating an angry deity in the snake worship of the Dyak has long disappeared. One Dyak with whom I am acquainted keeps a cobra in this house, and regards it as his tutelary spirit, and everywhere among them these spirit-possessed reptiles are regarded as friendly visitors sent by some higher power for good; and the sacrifice becomes an acknowledgement of obligation, and a gift to keep them in good humour, according the maxim—"Presents win the gods as well as men." But ophio-worship needs to have no special cause assigned for its existence. It is a natural outcome of that primitive system of thought which has everywhere personified inanimate nature, and attributed human intelligence to the animal creation, one of the many fruits which has grown up from the wonder, the awe, and the dependent feeling with which uncivilised races have looked upon the mysteries of the great *natura naturans*; one more element to complete the circle of nature-worship which has had charms for many of the world's primitive races.

To this account of spirit-worship, manifested in many forms, I may add, that the extreme anxiety to obey the dictates of the spirits, especially when made known in dreams, led, in one instance, to an act of anthropolatry. A certain village-house was preparing a grand celebration in honour of *Singalang Burong*, when a Dyak—not very respectable in character—gave out that an *antu* had informed him in a dream, that this house must offer a sacrifice to himself (the man), or bear the brunt of the *antu's* displeasure. This alternative, of course, could not be borne, and they fetched the man, in a basket, put him in a place of honour, presented to him an offering of food and drink as a religious act and then carried him back again to his own abode. This fellow was at the time committing a flagrant breach of social laws, and possibly invented the message from the spirit, with the object of screening his reputation by showing himself a favourite of the gods. But this view of the matter did not present itself to the Dyak mind, which is capable of swallowing any monstrosity, or absurd falsehood, if it only pretends to be a revelation from the spirits. Such, too, is the implicit faith they put in dreams.

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* "Origin and Developement of Religious Belief," Vol. I., p. 138.

SACRIFICES.

Something must now be said about the sacrifices which have been so frequently mentioned. The ordinary offering is made up of rice (generally cooked in bamboos), cakes, eggs, sweet potatoes, plantains, and any fruit that may be at hand, and a fowl or small chicken. This *piring*, when offered in the house, is put upon a *tabak*, or brass salver: if the occasion of the sacrifice necessitates its being offered anywhere away from the house, a little platform is constructed, fastened together with *rotan*, upon four sticks stuck into the ground. This is *para piring*, altar of sacrifice. The offering of course is laid upon it. But generally this is covered with a rough roof, and thatched with *nipah* leaves, looking like a miniature native house; but it is the most rude and flimsy thing imaginable and soon tumbles to pieces. This is the *langkau piring*, shed of sacrifice. The god or spirit is supposed to come and partake of the good things spread there, and go away contented. I once remonstrated with them on the futility of the whole proceeding, on the ground that the food was clearly not eaten by any invisible being, but by fowls or pigs, or perhaps by reckless boys full of mischief, who would brave the fear of the spirits. But their answer was ready. The *antu*, whatever form it may take in showing itself to human eyes, is, as a spirit, invisible, a thing of soul, not of matter: now, they said, the soul spirit comes, and eats the soul *(samangat)* of the food: what is left on the altar is only its husk, its accidents, not its true essence. Now this answer, remarkable as coming from them, contains, as it does, something similar to an old philosophic idea, which, in better than Dyak society, is not altogether obsolete as a disputed matter in the present day.

An important element of many sacrifices is the sprinkling of the blood of the slain victim, *ginselan*, or *singkelan*. The persons on whose behalf the sacrifice is offered, is sprinkled with the blood of the fowl, and not only persons, but farms of growing paddy: the persons, I imagine, to atone for some infringement of *pemali*, the paddy, to make it grow. Sacrificing on behalf of farms is a vital part of their agricultural system, and no Dyak would think his paddy could possibly come to maturity without continual application of the fowl's blood. The bird is killed and waved about over the farm, but on some occasions, when the growing is supposed to need only a slight application of sacrificial virtue, the comb of the fowl is just slit to allow a little blood to ooze out.

On most occasions when a victim is slain, it is afterwards eaten, be it pig or fowl; but in some cases, it is otherwise disposed of. If it be a sacrifice to *Pulang Gana* at the commencement of the farming, the pig and other elements of the offering are conveyed with great pomp, the beating of gongs and streamers flying in the breeze, to the land to be prepared for receiving the seed; the pig is then killed, its liver and gall examined for divination, and the whole put into the ground with some *tuak* (native drink) poured upon it, and dedicated with a long invocation to the great paddy producer. This is the function which is called *buja*. If the sacrifice be for the crime of adultery, the victims are thrown into the jungle, and on the occasion of a marriage, I remember the offering was cast into the river. For all ordinary sacrifices, a fowl suffices; but a pig, being the largest animal which the Dyak domesticates, is naturally selected as the highest victim: should pigs, however, not be procurable at the time, two fowls can be substituted. And why? I asked. Because the legs of two fowls are equal to those of a pig! *

These sacrifices are not bound up with any priestly order; any one may offer them : but old men are generally selected in respect of the honour due to their age. No priesthood, in the proper sense of the term, seems to exist among these Sea-Dyaks; for the *Manang* or medicine man does not fulfil the necessary conditions. Any man who is a chief, or who has been fortunate in life, or who is well up in ancient lore, and knows the form of address to the deities, may perform the sacrificial function.

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* Among the Dyaks of whom I am specially writing, I find no memory of human sacrifices: but the Melanos were once addicted to the practice, and I question if, even yet, they have died out amongst the Kayans of the interior.

And the worship is a purely external matter, unconnected with morality, a simple *opus operatum*, a magical action which effects its object irrespective of the condition of mind, or habits of life of the worshipper. A man of sober conduct would be preferred to one of notoriously bad character, to offer a sacrifice ; but I have not perceived that any good moral or spiritual dispositions are required to secure the object of the function. This indeed follows from the fact that no improvement of the moral being is sought for, or even thought of, as the purpose of a *piring*. However good *Petara* may be supposed to be, the spirits in general have not made known that they delight in virtue ; and the Dyak does not offer sacrifices and repeat invocations to promote personal righteousness and wisdom ; but to get good crops of paddy, the heads of his enemies, skill in craft, health and long life. Neither his prayers nor aspirations reach higher than the realm of the visible and present. And in cases where we can see that propitiation for sin is the esoteric basis of the institutions, as for instance, in the slaying of sacrifice after an act of adultery, yet the thoughts of the Dyak are not directed to the cleansing of the offenders, but to the appeasing of the anger of the gods, in order to preserve their land and their crops from blight and ravage. There is no confession of sin, nor petition for the pardon of the offenders. It is a witness of a belief that the offences of man provoke the displeasure of the gods, and that satisfaction is demanded ; but there is nothing to show that the ultimate purity and improvement of the offender is contemplated as the thing desired. It is compensation for wrong done, and a bargain to secure immunity for their material interests. I am speaking of the sentiment consciously entertained by the Dyak himself concerning his own *piring:* not of the whole rationale which we can give of it.

I must now pass on to a further element of Dyak religion, which is yet only another phase of that nature worship which pervades all their institutions. The Dyak, like other races, feels his ignorance of, and dependence upon, every part of the world about him. He feels that nature, which has voices so many and wondrous, must have something to say to him, something to tell him. When is its voice to him to be heard? He feels a need of some guidance from the powers around and above him in his going out and coming in, in his precarious farming, in his occupations in the sombre depths of the jungle, in his boating over the dangerous rapids, or the treacherous tides of the swift rivers. He is aware that death and destruction may suddenly confront him in many a hidden danger; and he longs for something to hint to him when to advance and when to recede. His is a "questioning humanity;" and he has devised for himself an "answering nature."

OMENS.

Like the ancient Celts, who adored the voice of birds*; like the Romans who took auguries from the flight or notes of the raven, the crow, the owl, the cock, the magpie, the eagle and the vulture, the Dyak has his sacred birds, whose flight or calls are supposed to bring him direction from the unseen powers. The law and observance of omens occupy, probably, a greater share of his thoughts than any other part of his religion or superstition; and I cannot imagine that any tribe in any age ever lived in more absolute subservience to augury than do the Dyaks.

The system, as carried out by them, is most elaborate and complicated, involving uncertainties innumerable to all who are not fully experienced in the science, and the younger men have constantly to ask the older ones how to act in unexpected coincidences of various and apparently contradictory omens. To give a complete account of this intricate system would exceed my limits, and severely tax the patience of the reader; but an attempt to give some definite notion of it is necessary.

The birds thus "used," as Dyaks say, are not many. I can only give their native names:—*Katupong*, *Beragai*, *Kutok*, *Mbuas*, *Nendak*, *Papan*, *Bejampong*. Most are, I believe, beautiful in plumage; all are small, and, like most tropical birds, have nothing that can be called song; but their calls are sometimes shrill and piercing. The reason why these are the birds selected, and only these, will appear in the end. But in practice, the system goes beyond birds, and embraces the *rusa* (deer), *pelandok* (mouse-deer), the *kijang* (gazelle), *tenggiling* (armadillo), *rioh* (insect). *rejah* (insect). *burong malam* (insect), *tuchok* (lizard), *sandah* (bat), the python and cobra. and sometimes even the rat: all these may be omens in various ways and circumstances, and therefore, in this connection, they are designated *burong* (birds), and to augur from any of them is *beburong*. But these other creatures are subordinate to the birds, which are the foundation upon which the superstructure of good luck is to be raised; and from which alone augury is sought at the beginning of any important undertaking.

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* MACLEAR'S "Conversion of the Celts," pp. 25, 26.

The yearly rice-farming is a matter of much ceremony as well as of labour to the Dyak, and must be inaugurated with proper omens. Some man who is successful with his paddy will be the augur and undertake to obtain omens for a certain area of land which others beside himself will farm. Some time before the Pleiades are sufficiently high above the horizon to warrant the clearing the grounds of jungle or grass, the man sets about his work. He will have to hear the *nendak* on the left, the *katupong* on the left, the *burong malam* and the *beragai* on the left, and in the order in which I have written them. As soon as he has heard the *nendak*, he will break off a twig of anything growing near, and take it home and put it in a safe place. But it may happen that some other omen bird, or creature, is the first to make itself heard or seen; and in that case the day's proceeding is vitiated; he must give the matter up, return and try his chance another day; and thus sometimes three or four days are gone before he has obtained his first omen, When he has heard the *nendak*, he will then go to listen for the *katupong* and the rest, but with the same liability to delays; and it may possibly require a month to obtain all those augural predictions which are to give them confidence in the result of their labours. The augur has now the same number of twigs or sticks.

as birds he he has heard, and he takes these to the land selected for farming, and puts them in the ground, says a short form of address to the birds and *Pulang Gana*, cuts a little grass or jungle with his *parang*, and returns. The magic virtue of the birds has been conveyed to the land.

For house-building, the same birds are to be obtained, and in the same way. But for a war expedition, birds on the right hand are required, except the *nendak*, which, if it make a certain peculiar call, can be admitted on the left.

These birds can be bad omens as well as good. If heard on the wrong side, if in the wrong order, if the note or call be of the wrong kind, the matter in hand must be postponed, or abandoned altogether; unless a conjunction of subsequent good omens occur, which, in the judgment of old experts, can overbear the preceding bad ones. Hence, in practice this birding becomes a most involved matter, because the birds will not allow themselves to be heard in a straightforward orthodox succession. After all it is only a balance of probabilities; for it is seldom that Dyak patience is equal to waiting until the omens occur according to the standard theory; but this just corresponds to the general ebb and flow of good things in actual life.

There are certain substitutions for this tedious process, but I believe they are not much in vogue. Thus for farming, it is said, that a bit of gold in any shape may be taken and hidden in the ground; and the result will be as though the proper birds had been heard. This looks like a case of bribing the spirits. Or the matter may be compounded for by sacrifice. A fowl may be killed so that the blood shall drop into a hole in the earth, in which also the fowl must be buried. Or the augural function may be shortened by using an egg newly laid, which must be taken and broken on the ground. If it should turn out to be rotten, it is a bad omen; if quite fresh, it is good. This is to be recommended, for it would certainly always secure the desired result. So on the occasion of a war expedition. If an offering be prepared and some *tuak* (drink), and the sacrifice be offered with beating of gongs and drums on starting from the house, no birds need be listened to on the way. But these ceremonies are supposed to fall short of the real thing, and are not much practised.

These are the inaugurating omens sought in order to strike the line of good luck, to render the commencement of an undertaking auspicious. The continuance of good fortune must be carried on by omen influence to the end.

To take farming again, where the practice becomes most extensive and conspicuous. When any of these omens, either of bird, beast, or insect. are heard or seen by the Dyak on his way to the paddy lands, he supposes they foretell either good or ill to himself or to the farm; and in most cases he will turn back, and wait for the following day before proceeding again. The *nendak* is generally good, so is the *katupong* on right or left, but the *papan* is of evil omen, and the man must beat a retreat. A *beragai* heard once or twice matters not; but if often, a day's rest is necessary. The *mbuas* on the right is wrong, and sometimes it portends so much blight and destruction that the victim of it must rest five days. The "shout" of the *kutok* is evil, and that of the *katupong* so bad that it requires three days' absence from the farm to allow the evil to pass away; and even then a *beragai* must be heard before commencing work. The *beragai* is a doctor among birds. If the cry of a deer, a *pelandok*, or a gazelle be heard, or if a rat crosses the path before you on your way to the farm, a day's rest is necessary; or you will cut yourself, get ill, or suffer by failure of the crop. When a good omen is heard, one which is supposed to foretell a plentiful harvest, you must go on to the farm, and do some trifling work by way of "leasing the works of your hands" there, and then return; in this way you clench the foreshadowed luck, and at the same time reverence the spirit which promises it. And should deer, *pelandok*, or gazelle come out of the jungle and on to the farm when you are working there, it means that customers will come to buy the corn, and that, therefore, there will be corn for them to buy. This is the best omen they can have; and they honour it by resting from work for three days.

But the worst of all omens is a dead beast of any kind, especially those included in the omen list, found anywhere on the farm. It infuses a deadly poison into the whole crop, and will kill some one or other of the owner's family within a year. When this terrible thing happens, they test the omen by killing a pig, and divining from appearances of the liver immediately after death. If the prediction of the omen be strengthened, all the rice grown on that ground must be sold; and, if necessary, other rice bought for their own consumption. Other people may eat it, for the omen only affects those at whom it is directly pointed. A swarm of bees lighting on the farm is an equally dreadful matter.

And there is another way of escaping the effect of omens less vicious than the foregoing. Some men, by a peculiar magic influence, or by gift of the bird spirits, are credited with possessing in themselves, in their own hearts and bodies, some occult power which can overcome bad omens, (*penabar burong*). These men are able, by eating something, however small, of the produce of the farm, to turn off the evil prognostication. Anything grown on it which can be eaten, a bit of Indian corn, a little mustard, or a few cucumber shoots, is taken to the wise man; and he quietly eats it raw for a small consideration and thereby appropriates to himself the evil omen which in him becomes innocuous and thus delivers the other from the ban of the *pemali*, or taboo.

The *burong malam* is an insect so called because it is generally heard at night; it is especially sought after on the war-path as the guide to safety and victory. It is altogether a good genius, as the *nendak* is among the birds. And in farming it is equally valued. A man heard it on one occasion in a tree on his farm-land, late in the morning; and dedicated an offering to it at the foot of the tree, which was afterwards regarded as sacred, and was not felled with the rest. And he had his reward in an abundant harvest.

These omen-creatures are the regular attendants of the Dyak, not only in his farming, but in all his travels and works of every description. If he be only going to visit a friend a few miles off, a bad bird will send him back. If he be engaged in carrying timbers from the jungle for his house, and hear a *kutok* or a *bejampong* or a *mbuas*, the piece must be thrown down, and left until a day or two after, or it may have to be abandoned altogether. A man built a boat, and, when nearly finished, a *kutok* flew close across the bows; it was cast aside and allowed to rot. If at night they hear an owl make a peculiar noise they call *sabut* they will hastily clear out the house in the morning; and remain away some weeks, it may be, in temporary sheds, and then only return when they have heard a *nendak*, and a *beragai* on the left. There are many omens which make a place unfit for habitation, and among them are a *beragai* flying over a house and an armadillo crawling up into it.

When visiting the sick, birds on the right are desired, as possessing more power for health. And here I may mention another way of communicating the virtue of the good omen to the object. When a Dyak hears a good bird on his way to see a sick friend, he will sit down, and chew some betel-nut, *sirih* leaf, lime, tobacco and gambier for his own refreshment, and then chew a little more and wrap it in a leaf and take it to his friend, and if the sick man can only eat, it will materially help the cure; for does it not contain the voice of the bird, a mystic elixir of life from the unseen world?

To kill one of these birds or insects is believed to bring certain disease, if not death. I was told that a woman was once paddling her canoe along near the bank of a stream, and saw a little *beragai* on a bough, and not recognising it she caught it, and took it home for a child's plaything. She was soon made aware of her mistake, and offered the bird a little sacrifice and let it go. That night she had a dream wherein she was told that, if she had killed it, or omitted the offering, she would have died. But this idea of sacredness of life does not apply to the deer, the gazelle, the *pelandok*, the armadillo and iguanas which they freely kill for food, and rats as pests. Physical wants are stronger than religious theory. Another inconsistency appears when, in setting up the posts and framework of a house, they beat gongs and make a deafening noise to prevent any birds from being heard.

This is only the merest outline of the practice, the full treatment of which would require a volume; but it is sufficient to show that there never was a people in more abject mental bondage to a superstition, than are the Dyaks of Borneo to the custom of *beburong*.* In a race of considerable energy of temperament, like the Sea-Dyaks, one would have expected that the tediousness of the system would have produced a remedy. To consult omens at the commencement of important undertakings is one thing; to be liable to obstruction and restraint at every step of life, is quite another and far heavier matter. The substitutions before-mentioned, no doubt, were invented as a short cut through a troublesome matter, but they have evidently failed in the object. And then the intricacies of the subject are so endless. Old men, industrious and sensible in ordinary matters of life, will sit for hours at a stretch discussing lawful or unlawful, lucky or unlucky, combinations of these voices of nature, and their effect upon the work and destiny of men. Only the older men are able to tell what is to be done in all cases. The deaf who do not hear, and children who do not understand, are conveniently supposed to be exempt from obedience. And this involved system of life is thoroughly believed in as the foundation of all success. Stories upon stories are recounted of the failures, of the sicknesses and of the deaths that have resulted from disregard of the omens. You may reason with them against the system, but in the coincidences which they can produce they think they have a proof positive of its truth; and with them an accidental coincidence is more convincing than the most cogent reasoning. But it need hardly be said, that the citing of precedents is very one sided. All cases in which the event has apparently verified the prediction, are carefully remembered, whilst those in which the omen has been falsified are as quickly forgotten.

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* This remark perhaps hardly applies now to Dyaks of the coast, who, being subject to other influences, are gradually relinquishing the custom.

The object of the bird-cultus is like that of all other rites: to secure good crops, freedom from accidents and falls and diseases, victory in war, and profit in exchange and trade, skill in discourse, and cleverness in all native craft. I say bird-*cultus;* for it rises from observance of omens into invocation and worship of the birds, as the following extractfrom a "Sampi Umai" will show:—

I call to ye, O Birds!
Which birds do you call, do you beckon?
The false, the lying birds,
The mocking, the wicked ones,
The evil ones which in sideways,
Those which start in sleep,

Which flutter their wings as a sail: *
These I do not call, I do not beckon.
Which then do you call, do you beckon?
Those which lay and hatch to perfection,
Which are clean of breast and heart.
Whose discourse compels assent,
Whose fame reaches afar,
Whose praise is heard and repeated,
Which are just and pure and simple,
The palms of whose hands are lucky,
Which sleep and have good dreams.
These I call, these I beckon.
That when they pass through the jungle,
They may keep their hands in order;
When they pass other men's things,
They may be on guard against stealing;
When they talk they may also understand;
When men quarrel they may rebuke them;
When men strive they may cool the fiery spirit.
Katupong of the late *Menggong*.
Papan of the late *Dunggan*.
Kutok of the late *Manok*.
Buntu of the late *Puanku*.
Pangkas of the late *Lunas*.
Kunding of the late *Sumping*.
Burong Malam of the late *Awan*.
Rioh of the late *Manoh*.
Rejat of the late *Lunchat*.
Kasui of the late *Gali*. †
These I call, these I beckon.
That they may never labour in vain nor return empty,
Never be fruitless, never be barren,
Never be disappointed, never be ashamed,

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* This probably refers to locusts which eat the young paddy.

† These profess to be the names of ancestors who have been specially favoured by the birds named: and the variation of the names of the birds is probably to be accounted for by the fact: that the same birds are called by different names,

Never be false, never tell lies.
These I call, these I beckon,
That when I go on the war path,
They may be with me to obtain a head;
When I farm,
They may be with me to fill the paddy bins;
When I trade,
They may be with me to get a *menaga* jar. *
    These I call, these I beckon,
    These I shout to, these I look to,
    These I send for, these I approach,
    These I invoke, these I worship.

The birds are here contemplated as in company with the Dyak, ordering his life, and giving effect to his labour; and the invocation and offering are to impetrate their favour. Another function in which the cultus of these winged creatures comes out distinctly is the festival which is described as *mri burong makai*, giving the birds to eat, that is, giving them an offering. It may be said to be a minor festival in honour of *Singalang Burong* and his sons-in-law, the omen spirit-birds. The sacrifice, which follows upon the usual invocation, is divided into two portions; one of which is suspended over the roof-ridge of the house, and the other upon the edge of the *tanju*, or drying platform, which fronts every Dyak village-house.

In answer to the question of the origin of this system of "birding," some Dyaks have given the following. In early times the ancestor of the Malays and the ancestor of the Dyaks had, on a certain occasion, to swim across a river. Both had books. The Malay tied his firmly in his turban, kept his head well out of water, and reached the opposite bank with his book intact and dry. The Dyak, less wise, fastened his to the end of his *sirat*, waist-cloth, and the current washed it away, for in swimming, the *sirat* was of course in the water. But the fates intervened to supply the loss, and gave the Dyak this system of omens as a substitute for the book.

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* Dyak property consists in, and is reckoned by, jars of certain recognised patterns.

Another story relates the following. Some Dyaks in the Batang Lupar made a great feast, and invited many guests. When everything was ready and arrivals expected, a tramp and hum, as of a great company of people, was heard close to the village. The hosts, thinking it to be the invited friends, went forth to meet them with meat and drink, but found with some surprise they were all utter strangers. However, without any questioning, they received them with due honour, and gave them all the hospitalities of the occasion. When the time of departing came, they asked the strange visitors who they were, and from whence, and received something like the following reply from their chief: "I am *Singalang Burong*, and "these are my sons-in-law, and other friends. When you hear the "voices of the birds (giving their names), know that you hear us, "for they are our deputies in this lower world." Thereupon the Dyaks discovered they had been entertaining spirits, and received, as reward of their hospitality, the knowledge of the omen system.

But the full Dyak explanation of the subject is contained in the legend of *Siu*, which is perhaps worth epitomising. *Siu* lived in the very early ages of the world, when men were still but few, and confined to a comparatively small area, and with only such knowledge as raised them a little above the brute creation. One day he goes out shooting with his blow-pipe; but loses his way, wanders about, and at last emerges on the sea coast. Here he sees a Dyak woman wondrously beautiful, who straightway recognises him, and offers to marry him. He objects on the score that he has lost his way, and knows not how to reach his home again; but she overrules the objection by informing him that she is well acquainted with the way both to his and her own country, and, if he will only follow her, she will conduct him to his friends. He consents, and in a short time they reach the village, and find *Siu's* parents wailing for him as dead. In the sudden surprise of his arrival, they hardly recognise his wife, but after the joy is somewhat sobered down, they bethink themselves of the strange lady, and are lost in admiration of her beautiful form and features. No questions are asked about her parentage. In course of time, a child is born, who is named *Seragunting*, who grows big in a miraculously short space of time. One day he cries and won't be pacified. All caress him but to no purpose. His face is as red as a capsicum with weeping, and *Siu* asks his wife to take him again, and she refuses; whereupon he reproaches her with slight irritation of temper. She replies nothing, but quietly packs up her things, marches out of the house, and departs through the jungle to her unknown home. The boy continues to cry, and persistently begs his father to take him after his mother. After some demurring, *Siu* yields, and father and son depart to go they know not where. Night comes on, and they rest under the shelter of the forest, and a strange thing occurs. In a leaf on the ground they find some fresh milk, which *Seragunting* drinks. They trudge on for three or four days, resting at night, when they always find milk in a leaf for *Seragunting.* At length they come to the coast, and see in the distance the mother's hat floating on the water; and there is nothing to do, but to encamp again for the night. Again more milk is found in a leaf.

Next morning, a boat, and *Seragunting*, who, takes the lead of his father in all things, hails it and asks the paddlers to take him and his father. The boat veers towards the land, but some in the boat recognize the two wanderers, and shout out: "Oh, it is only *Siu*, and his boy; let them alone to die if they must. The boat is shoved off again and disappears. This is the boat of *Katupong*, son-in-law of *Singalang Burong.* Exactly the same scene enacted six times more on the passing of the boats of *Beragai, Kuto, Mbuas, Nendak, Papan* and *Bejampong.* Again the two are left alone on the shore, and again the milk mysteriously appears on the leaf.

On the following morning, they behold a strange shape rise out of the sea in the distance, and soon recognize it to be a gigantic spider, which gradually approaches them and asks what they are doing. They reply that they want to go across the sea. The spider affirms it can guide them, gives *Seragunting* some rice, and bids them follow, not turning to the right nor to the left. They all walk on the water which becomes as hard as a sand bank under their feet. After being a long time out of sight of land, they approach an opposite shore, and find a landing place with a large number of boats betokening a place well inhabited. The spider directs them to the house of the mother; and they find themselves at last in the house of no less a personage than *Singalang Burong.*

And thus it comes to light that this mysterious woman, who so strangely and suddenly falls across *Siu's* path, is in reality an inhabitant of the spirit-world, who has condescended to become the wife of a mortal. She is *Bunsu Katupong*, the youngest of the *Katupong* family, niece of *Singalang Burong*, and one of that family of spirit-birds of whom he is chief.

But at first no one takes any notice of them, and *Singalang Burong* is in his *panggah* or seat of state, and the mother does not appear. *Seragunting* with his usual precocity calls the sons-in-law of the great spirit his uncles, but they will not acknowledge him, and threaten to kill him and his father. They watch to mark whether the boy recognises his mother's cup and plate, her *sirih* box, and mosquito curtains, and behold, he makes straight for them without the slightest hesitation. They are not satisfied, and propose several ordeals in all which *Seragunting* is miraculously successful. As a last trial they all go hunting, *Katupong*, *Beragai* and the rest all take their well-proved dogs, and leave the boy and his father to get one where they can, yet they are both to be killed if they are not more successful than the others. *Seragunting* calls to him an old dog which is nothing but skin and bones, and can hardly walk, and gently strikes him, whereupon the dog is in an instant fat, plump and strong. *Katupong* and his friends return in the afternoon without anything, and in the evening, *Seragunting* and his dog appear chasing up a huge boar to the foot of the ladder of the house, where the pig makes a stand. *Katupong* and his friends fling their spears at him, but they glide off, and they themselves are within an ace of being caught in the tusks of the beast; then *Seragunting* goes to the room, gets a little knife of his mother's and gently throws it at the pig, and it instantly drops down dead.

After these miraculous feats, there is no longer any room for doubt, and *Seragunting* is acknowledged and treated by all as a true grandson of *Singalang Burong*. They now live happily together for some time, until one day when *Singalang Burong* goes to bathe; *Seragunting* in his absence plays about the *panggah*, and turns up his grandfather's pillow, and sees underneath, as in a glass, the place of his birth and all his father's relations, and calls his father and they both see the mystic vision. From that time the father is sad and home-sick, and cannot eat food, and soon asks to be allowed to return to his own place. *Singalang Burong* discovers that they have looked under his magic pillow, but is not angry, and gives his consent to their departure.

But before returning to the lower world, *Siu* and his son have several things to learn. They are taken on a war-expedition, that they may know how to fight an enemy with bravery and successful tactics; they are taught how to plant paddy, and wait until it is ripe in order to have a practical knowledge of every stage of rice-growing; they are initiated into different ways of catching fish and are shown how to set traps for pig and deer and, above all, the observance of all the omens good and bad is carefully explained to them. "These birds," says *Singalang Burong*, "possess my mind and spi-" rit, and represent me in the lower world. When you hear them, "remember it is we who speak for encouragement or for warning." Some paddy seed is then given to them and a variety of other presents and they depart. No sooner are they out of the house than they are suddenly transported through the air to their own home.

This legend implies the belief that the primitive Dyak lived in the lowest state of barbarism, subsisting upon the fruits of the jungle, and plantains, and yams, ignorant of fishing and trapping, and of the great industry of rice-farming; that the knowledge of these things with the omen system was brought from the higher world by *Seragunting*, the offspring of the spirits above, and, therefore, able to obtain the knowledge; and that the working of all is to be carried on with the continual direction and assistance of the supernatural author of the whole. The sacredness of the omen birds is thus explained: they are forms of animal life possessed with the spirit of certain invisible beings above, and bearing their names; so that, when a Dyak hears a *Beragai*, for instance, it is in reality the voice of *Beragai*, the son-in-law of *Singalang Burong*; nay, more, the assenting nod or dissenting frown, of the great spirit himself.

We may now conclude with a summary reference to those elements of worship to which the Dyak clings for the support and satisfaction of the religious side of his life; and if we can see with his eyes, we shall probably be able to understand what shadows of truth it embodies; and how much or how little it supplies the place of a better knowledge. If the strength of worship be in proportion to the number of objects venerated, the Dyak is most emphatically a "worshipping animal," but the fact is, that the Dyak character contains the smallest amount of real veneration. His adoration is brought down to the mere external work of making a sacrifice and repeating an invocation, which is done in an off-hand manner, without any posture of humility or reverence and without any idea that it involves the offering of a life in a course of good conduct. But in the number of his deities, such as they are, he is certainly rich. He has not risen to the idea of an omnipresent deity, but he imagines the world, especially the heavens, to be everywhere inhabited by separate *Petaras*, whose function it is to care for men. Yet in this manifold personal providence, there is room for a spirit of fatalism. He will cry out to *Petara,* and talk of the relentless march of fate. To *Pulang Gana* he applies for good crops; and to *Singalang Burong* for general luck and success in everything. His idea evidently is that good gifts are from the gods.

But while he has this appreciation of a secret power behind the realm of the visible, the world of nature is to him a great, wide terrible and wonderful combination of phenomena, whose influence he feels as that of a living presence, which elicits his sense of awe and regard. There is no separate worship offered to the heavenly bodies; but in a prayer at farming, the sun is invoked together with *Pulang Gana, Petaras* and Birds; and is addressed as *Datu Patinggi Mata-ari.* The idea of its personification is suggested by its name, "the eye of the day." The moon and stars are not invoked, but, according to him, they have an "invisible belonging," a *Petara,* just as all parts of the earth have. It is probable that no inanimate objects themselves, not even the sun, though treated as before mentioned, are supposed to be divinities; it is an underlying spirit in them which is adored, a hidden living influence in them which effects their operations. Thus the sea has its *Antu Ribai;* and the wind is the mysterious effluence of *Antu Ribut* who resides in human form in aerial regions; and when a violent storm sweeps the jungles, Dyaks will beat a gong for a few minutes to apprise the Wind Spirit of the locality of the house; lest he should lay it level with the ground, as he does sometimes the most majestic of forest trees. Veneration for natural phenomena then determines the direction of his religious instincts; and we find ourselves in a region of belief which reminds one, to some extent, of the primitive religion of the Vedic age. This nature-worship soon runs into practical polytheism; for the human spirit ever seeks a personality as the receiver of its homage, and the repository of its wants. To this, the best side of Dyak religion, is added a less poetical element, a cultus, which though occasional and spasmodic. is yet degrading in character; one inspired by a mixture of fear, anxiety and self-interest, and consisting in demonolatry, zoolatry and aviolatry, in the practice of which there are found the same religious acts as are offered to other beings—invocation, petition and sacrifice. The Dyak's religious belief is thus the offspring of the earthly as well as the higher side of his nature; and together forms a compound of law. religion and superstition in inextricable confusion.

And in the omen system, the Dyak advances still further into the great field of human religion, and touches other faiths higher than his own. The forms in which he manifests this is sure to be material and crude; but nevertheless it may contain the germs of thought more fruitful of results elsewhere. What is the essential thought or principle which underlies these dreams, omens and divinations? A morbid anxiety to foreknow the secrets of the future no doubt is there; but surely there is also a hidden conviction, that the supernal power and wisdom has a way of revealing its will to man, wherein he is told what to do, and what to refrain from. Looking at the matter from his point of view, the Dyak has a continual direction from that power, a living guide book for life's work and journey. The statement of the legend that bird-omens were given instead of the book, exactly hits the point. And he implicitly obeys, though he knows not of the why; but the gods see further than he can, and he is content, though the obedience involves a present inconvenience.

To sum up then. the Dyak has gods for worship, spirits for helpers, omens for guides, sacrifices for propitiation, and the traditions of his ancestors for authority. And with submission to every stronger power, good or evil, he lives and works. His look beyond into a future sphere is another matter, and reserved for separate consideration.

J. PERHAM.

* * *

THE DUTCH IN PERAK.

When, a few years ago, in pursuance of a new policy respecting the Native States on the Peninsula, a British Political Officer with a small guard took up his residence just above the navigable part of the Perak river, it was within the knowledge of few persons probably that the Dutch had, more than two hundred years before, established a trading station a few miles lower down. And when, after one year, the experiment collapsed, the Resident was murdered and the Residency placed in a state of siege, it was never pointed out, as far as I remember, that history was repeating itself and that the Dutch traders who had settled on the Perak river in 1650 were murdered in 1651 by the Malays. Fortunately the parallel ends there, for the speedy punishment which overtook the murderers, in 1876, was of course more effectual than the efforts of the Dutch to obtain satisfaction for the tragedy of 1651, efforts which were protracted, as will be seen further on, for ten years.

Perak now bids fair to become as settled and prosperous as any British Colony, but the Dutch episode in its history should not be forgotten, and the following pages contain a collection of extracts from European and Malay authors bearing upon it, more interesting, as I think, in the original words of the writers than any connected accounts which could now be compiled.

Hamilton alludes to the Dutch disaster in the following passage * :—

"Perak is the next country to Queda. It is properly a part of the Kingdom of Johore, but the People are untractable and rebellious and the Government anarchical. Their religion is a heterodox Mahometism. The Country produces more Tin than any in India, but the Inhabitants are so treacherous, faithless and bloody, that no European Nation can keep Factories there

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* "A new account of the East Indies, being the Observation and Remarks of Capt. A. Hamilton who spent his time there from the years 1688 to 1723." Edinburgh, 1727, Vol. II., p. 73.

with safety. The Dutch tried it once, and the first year had their Factory cut off. They then settled on Pullo Dingding, an Island at the Mouth of the river Perak, but about the year 1690 that Factory was also cut off, and I never heard that anybody else ever attempted to settle there since.

There are several other places along that coast of Malaya, that produce great quantities of Tin, but Salangore and Parsalore are the most noted, though little frequented by Europeans, because they have too many of the Perak Qualities to be trusted with honest Men's Lives and Money. Their Religion is also a sort of scoundrel Mahometism."

I have lived in Perak for several years, and have sought in vain among natives of the state for any traditional accounts of the attack upon the Dutch and the negotiations which followed. I have never succeeded in meeting a native who could remember having heard that such a thing had happened. Yet these people have plenty of legends going back to pre-Muhammadan days. This is an example of the small hold which, in the absence of written accounts, the events of modern times have upon the minds of men in comparison with the mythical stories of antiquity.

The Dutch, who became in 1641 masters of Malacca, having successfully attacked the Portuguese garrison there, turned their attention shortly afterwards to the tin-trade of the State of Perak, then in a condition of vassalage under the Kingdom of Achin. In a manuscript collection of Dutch Treaties prepared in Batavia under the orders of Sir STAMFORD RAFFLES, while he was Lieutenant-Governor of Java, the following engagement is to be found. It is dated the 15th August, 1650, CORNELIS VAN DER LYN being then Governor-General:—

"Contract with the Chiefs of Perak Dependent on Acheen stipulating that the exclusive Tin Trade granted to the Company by the Ratoo of Acheen will likewise embrace the State of Perak, that is to say, that the same will in future be restricted to the Dutch Company and the Inhabitants of Acheen.

Yang de per Tuan, Sultan of Perak, further promises, in obedience to the order received from Acheen, to direct all foreigners now trading at Perak to depart without delay with an interdiction against returning hereafter. The Company to pay the same duty as at Acheen for the Tin it shall export and the value of the Tin Coinage to remain as it is at present, namely, 1 Bidore for ¼ Spanish Dollar and 1 bahr of 3 peculs for One hundred and twenty-five bidore or 31¼ Spanish Dollars."

The interdict upon trade as regards other foreigners is very characteristic of the times. The object of each European nation in the Eastern seas was to secure exclusive advantages which should not be shared by any other flag and in this competition the Dutch were, as DAMPIER quaintly puts it, "never slack to promote their Interest." In pursuance of this treaty, the Dutch formed some establishment in Perak in 1650, as HAMILTON says, and their people were murdered by the Malays a year later. No particulars of the affair are given by VALENTYN, but it is clear, from his brief statement, that the Government at Batavia was not strong enough to take in hand retaliatory measures at once. This is how he first alludes to the matter :—

> " There are several detached factories under Malakka some of which are on the same coast, and others on the E. coast of Sumatra, the Superintendents of which are appointed by the Governor and Council.
>
> These are Peirah, Keïdah, Oedjong Salang and Andragiri.
>
> The first named, Peirah, is situated on the Malay Coast and is subject to the Queen of Acheh. The Establishment which is under the control of an Onderkoopman, is maintained by the E. Maatschappy solely for the trade in tin, which is obtained for ready money or piece-goods at the rate of 50 Rix-dollars the Bahar, but the people are very foul and murderous, and they made no scruple in 1651, of killing all our people. In subsequent years their Excellencies frequently had occasion to order the Governor and Council to leave the place alone, until a good time arrived for avenging this detestable act; which was afterwards taken in hand with a result of which we shall speak more fully presently."

Representations were no doubt made to Achin, the suzerain power, with the view of bringing pressure to bear upon Perak, but the next authentic piece of evidence is the following treaty dated 6th December, 1655, JOAN MAATSUYKER being then Governor-General:—

> " Treaty of peace between the Company and Sultana AMINA TODINE, Raja Muda FORCA and the Chiefs of Perak tributary to the Crown of Achin. There shall be from this day perpetual peace between the State of Perak and the Dutch East India Company. The Chiefs of Perak will pay to the Company a sum of 50,000 reals, partly in Tin (100 bahrs) within a few days and the remainder at the option of the Sultana and the Governor-General whose order on this head will be implicitly obeyed. The Treaty of 15th August, 1650, will be considered as in full force. The Sultana and the Chiefs of Perak will point out a convenient spot to the Dutch for building a plank house in which not heavier fire-arms than muskets will be introduced by them. Criminals of either nation will be punished by their own Tribunals.
>
> All those who are implicated in the murder of the Dutch at Perak, in 1651, will suffer punishment of death, the Shahbandar not excepted. The Dutch will pay such duties on the Importation of tin and for weighing dues etc. as are expressed in the original Treaty."

From the terms of the foregoing Treaty, it would seem that events had occurred between 1651 and 1655 which had induced the Perak

Chiefs to accept terms from the Dutch and to agree to pay a money indemnity of $50,000, besides giving up the murderers of the Europeans. It is curious to find that in 1650, as in 1875, the Shahbandar for the time being was one of the Chiefs implicated in the murder of the foreigners.

To sign an engagement is one thing, and to carry out its provisions is another. The Dutch, we learn from VALENTYN, re-opened their factory on the Perak river in 1655. Notwithstanding the promise of "perpetual peace," they had by no means given up their determination to avenge the murder of their countrymen when a fitting occasion should be found. In 1656 this time arrived and operations were commenced against Achin, the State which the Dutch Company in Batavia held to be answerable for the conduct of its tributary province.

> "In July, 1656," says VALENTYN "they sent JOHN TRUITMANS, the Commissary, with the ships *Domburg* and *Concordia* to Malakka, which they reached on the 25th, together with the Ambassadors from Acheh. His instructions were to attack the people of Peirah as enemies, but not to venture upon doing so until it should be seen what would be the result of his negotiations at Acheh, after he had landed the Ambassadors there and had conferred with the Queen. He was also instructed, after the withdrawal of our factory at Peirah, to keep away all foreigners from that place by blockading the roadstead there.
>
> Thereupon Mr. TRUITMANS departed on the 2nd August with the aforesaid vessels for Acheh along with the Queen's Ambassadors. He blockaded the roadstead there for several months taking out of all vessels whatever goods he found in them, in accordance with the instructions he had received from their Excellencies, thereby to bring that Sovereign to her senses.
>
> Ao. 1657. On the 25th July, their Excellencies gave orders to avenge the foul massacre in Peirah and to occupy Acheh roadstead anew. Mr. BORT was appointed head of the blockading force owing to Mr. TRUITMANS being unable to proceed there. Later Mr. SYBEN, the Fiscal, was appointed Commander (when BORT was detained elsewhere), to be subsequently replaced by Mr. BORT again.
>
> Ao. 1658. Between our people and those of Peirah several skirmishes took place on the 27th May. They came down upon us with 7 war-vessels (to which the Queen of Acheh was to add 30 more) after the people of Ujong Salang (on the 23rd April) had surprised and burned our establishment there, killing and wounding several of our people both there and on board the *chaloep*, Barnam, which they had captured (on which occasion they killed nine persons). Among the wounded were the merchant GROENEWEGEN, the Chief Officer, VAN GUNST, and many more."

This narrative shews that there had been a fruitless embassy from Achin to Batavia in 1656, the members of which were taken back to Achin by TRUITMANS. The desultory warfare which then ensued, carried on almost entirely at sea, seems to have resulted in 1659 in the despatch of fresh envoys from Achin to Java.

The following treaties speak for themselves ;—

Governor-General JOAN MAATSUYKER. June 20th, 1659.

"Proposed articles of accommodation between the Company and the State of Achin, delivered to the Achinese ambassadors SIREE BIDEE INDRA and SIREE NARA WANGSA in the Castle at Batavia. Her Highness will cause all persons to be punished with death who are guilty of the murder of the Dutch at Perak with the exception of the Bandahara who shall however be removed from that place. The Chiefs of Perak will pay to the Company in compensation for losses sustained the sum of 50,000 reals. The tin trade at Perak will in future belong exclusively to the Dutch and the inhabitants of Achin in the porportion of ⅓rd to the latter and ⅔rds to the former, the established price of tin will be 31¼ reals per Bahr. The Dutch will be permitted to build a commodious house on the river side."

Governor-General JOAN MAATSUYKER. 1660.

"Treaty of peace between the Company and the Ratoo of Achin. The contract proposed on the 20th June 1659 at Batavia to Her Highnesses Ambassadors SIREE BIDEE INDRA and SIREE NARA WANGSA are acceded to by her with the following modifications.

The Governor-General will pardon the Bandahara and allow him to reside at Perak.

The Governor-General will also extend his forgiveness to the Shahbanda and the Sedria (Sri Dewa ?) who engage to pay 50 bars of Tin to make good in part the loss sustained by the Company at Perak.

The remainder of the Company's claim amounting to 44,000 reals will be settled by diminishing the price of Tin from 31¼ to 30 reals per bar until the debt shall be extinguished, when the former price will again be paid. The tin trade at Perak to be confined to the Company and the Achinese, equal shares and not in the proportion of 2 to 1 as proposed.

The rates of Duty to be the same as heretofore."

Thus all the satisfaction ultimately obtained from the Perak Malays was the promise of the gradual extinction of the indemnity-debt by a reduction of the price of tin by 1¼ real per *bhara*. The Chiefs were "forgiven" by the Governor-General, a euphemism which probably conceals the practical impossibility of seizing and executing the persons named. With traders of other nations willing to buy tin at a higher figure, it is clear that the Malays would only submit to the terms extorted by the Dutch as long as the latter were strong enough to enforce them and the position of the monopolists in the "plank-house" named in the treaty of 1655 was not an enviable one. They had to prevent the Malays from evading the treaty by smuggling tin down the river past their station, and, with no help nearer than Malacca, they had to live in a flat, marshy situation whence fear of the Malays would seldom allow them to move. There was, we may presume, periodical communication with Malacca, upon which the station was dependent in a great measure for food, and periodically the members of the Perak "factory" would be relieved and return to the safer quarters afforded by the stone walls of the Malacca fort.

Fresh difficulties were not long in arising :—

> "On the 26th August, 1660, Mr. MASSIS reported to the Governor of Malakka that the Achinese had again broken the newly-made treaty in Peirah by exporting thence more tin than they should. The King of Peirah and his Chiefs had granted passes to convey the same to Acheh without troubling themselves further about it. Thereupon the authorities at Malakka decided that MASSIS should endeavour to check this amicably and, on experiencing nothing but dissimulation, should, as the establishment was on a bad, marshy site, ship all the tin and ready money on board the "Alkmaer" and, in case of need, keep it there; also that he should collect all out-standing debts as far as practicable and duly report on the situation of affairs in Peirah to the Commissary at Acheh, Mr. BORT, and to Mr. GROENEWEGEN at the same station. Meanwhile the authorities at Malakka would write on the subject to their Excellencies to ascertain what further instructions they would be pleased to give."—VALENTYN.

These instructions were carried out in 1661, when the Dutch factory on the Perak river was abandoned. The unsettled state of affairs at the time is alluded to in an account of a visit to Pulau Dinding given by one WOUTER SCHOUTEN, an old Dutch navigator, from whose voyages the following extract is translated :—

> On the 25th November in the evening sighted Malacka for the second time, and advanced four miles with the land wind; then anchored, waiting for day-break, weather now lovely. Sunshine and a temperate sky with a following breeze, with which we set sail and passed the green, rocky Mountains of Cape Ressados, steering now Southwest for some hours and then North to fetch above the dangerous reef of Poelo Passelar. Coming under the green coast of the kingdom of Pera, we sighted the Poelo Sambilan or Nine islands which having passed we headed for the island of Dingding and arrived on the 29th November in the Roadstead between that Island and the mainland of Pera, close to the Watering-place. We found here the ship "*Cabo Diaskes*" at anchor waiting for the Merchant ADRIEN LUCASZ, head of the Company's Factory in the kingdom of Pera, which factory, (owing to the breaking-out of enmity and disputes between our folk and the Malays of Pera) being at present abandoned by the Netherlanders, the trade in Tin is stopped for a time and the yacht "*Alckmaer*" is already on her way from Malacka to blockade the river of Pera; but all the Envoys of the Kingdom of Pera were now on board the Netherlands Ship "*Cabo Diaskes*" in order to sail with our folk to Malacka for the furtherance of Peace.

Leave again for the North. Pass the Cape Ressados.

Poelo Passelar & Sambilan.

Arrival in the Roadstead of the island of Dinding.

Disturbances between the Dutch and the Malays of the Kingdom of Pera.

Situation of the Kingdom of Pera.

Tin-Mines.

We find this Land of Perack or Pera to be under the rule of the reigning Queen of Achin; the State and River lie in 4° 30′ on the mainland of Malacka, and thence comes abundance of Tin of which a great deal is collected and washed out of the sand and earth by the flowing waters in the Rivers.

High Mountains and frightful Wildernesses.

The Country is favoured with Tin Mines, but everywhere in the Interior it is covered with very high Mountains, thick Forests and frightful Wildernesses and there are many Rhinoceroses, wild Elephants, Buffaloes, Tigers, Crocodiles, Serpents; and many other monsters are to be found.

Concerning the Kingdom of Queda.

Further to the North lies in 6° 30′ the Kingdom of Queda which, like Pera, was formerly a place with a pretty good Population, and a good Trade to which merchants from Bengal, Arakan, Pegu, Martaban, Coromandel, Malacka and other places used to come in numbers for Commerce. They have, however, suffered many misfortunes, miseries and disasters in the war with the Achinese until at last they have been brought under the subjection of the latter.

Nature and Condition of the Natives.

The Countries of Pera and Queda should be reasonably fruitful, but they abound, for the most part, with very high Mountains, Forests, Wildernesses and Morasses where the wild beasts come in contact with the Natives, and labour is dreaded so that no one will take in hand the cultivation of the many beautiful and well-situated Plains and Valleys. Nevertheless these Countries still produce fine Pepper to exchange for Coromandel's Muslins and Rice. These Natives, like many other East-Indians, are accustomed to support themselves in a simple manner with a moderate amount of food and clothing.

Procure water and firewood for the Bengal Voyage.

Fishing off the Island of Dinding.

Having reached the neighbourhood of the Watering-place on the inner side of the Island Dinding above-mentioned, we immediately sent a good party of sailors to the Coast of Pera opposite to procure firewood for our further Voyage to Bengal. The others went to Poelo Dinding to fetch fresh water from one of the principal Rivers of the Island, and we, not to be idle, went also on shore with a line of 80 fathoms and brought up fish out of the Gulfs and Bays of the Island Dinding, going on board in the evening with a good haul of all sorts of well-flavoured delicate fish.

The authors's adventure on the Island of Dinding.

In the same way, on the next day, the 30th November, our people still being engaged in fetching water and firewood, we roamed all about and visited all parts of the Island Dinding, taking at last a good haul; we remained on shore all night with our Sub-Merchant ABRAHAM DE WIJS and others in the same way inclined, and there we enjoyed our catch. Our people had pitched a capital tent in the shady wood not far from the Beach and there we took our repast together and were jovial, taking thought only for the present. Here on a dark night, on an uninhabited Island, in the frightful Forest and vast Wilderness where there were many Serpents and other monsters, we found so much pleasure that for this once we managed to forget all the weary wanderings of the voyage to Bengal, drinking after supper to the health of ourselves and our friends (even those who were not drinkers), every-one taking a little glass one with another: we kindled a good fire to keep off wild Beasts and passed the rest of the night in many pleasant discourses and tales.

Short description of the Island of Dinding.

This Island Dinding about 30 miles to the north-west of Malacka is uninhabited, full of high Mountains, vast Forests and very dreadful Wildernesses. The Sea-coast is here and there covered with terribly large Rocks and overhanging Cliffs which are overgrown in a wonderful way with Verdure and Underwood and some with very high Trees, so that one cannot very well walk round the Island along the beach. We saw a Rock on the beach as big as a House and quite hollow inside, into which we entered and came out on the other side; inside it was formed like a cave and fashioned by nature with divisions like small rooms. The sweet water flowed down from the high, woody Mountains between great ravines making its way down to the Sea in numerous little Rivers and we found it lovely, agreeable and clear. It is said that in Amboyna and on this Island Dinding the best fresh water of the whole East-Indies is found, and this I believe to be the fact, for I myself (in my own opinion) have never in any other country in India drunk betteer woter than in these two places.

Rattle-snakes.

We heard in the wildernesses many Rattle-snakes but we did not see any, though we were anxious to do so and made search for these monsters. I have read that on the tail of the Rattle-snake is found a small longitudinal bladder in several joints, by means of which they make the rattling sound * like Crickets and Grasshoppers, that they are greyish and pretty large and have sharp teeth in their mouths, also that their bite is generally deadly, etc. but how much of this is true I cannot declare. This, however, I believe, that they are of a pretty good size and very shy, for we heard them in the thickest part of the wood, in the hanging cliffs of the mountains and in the highest of the Trees; sometimes their rattling sound seemed to be pretty far from us.

On the Island of Dinding Oysters grow on the trees in great number.

On this Island Dinding we plucked the Oysters of the Trees, which grew there on the stems and boughs in innumerable quantities; this might seem to some people incredible, but I shall explain that the beach and shores of this Island, as also those of the Coast of Pera, situated only half a mile from Dinding, are almost everywhere, as has been said, covered with an absolute wilderness, the Trees of which, standing with their stems nearly in the salt water, are almost continually washed by the same. Their great branches hang down into the briny foam, and round their bark (some I have seen absolutely petrified) a great quantity of Oysters grow; we did not find them to be large, but they were good and of a pleasant flavour.

December, 1663.

Departure from the Island of Dinding for Bengal.

Thus we daily pitched water and firewood and caught an abundance of very good Fish, such as Mullet, Pike, Bream, Flounders, Flatfish and Sea Turtles of good flavour. Meanwhile the black Envoys of Pera started with the Netherlands Opperhooft for Malacka, and we, being at last ready left the Island Dinding on the 3rd December to proceed on the voyage

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* [What the sound described is, it is difficult to conjecture. The author may have been misled by the sounds made by cicadas or other insects.—Ed.]

> to Bengal, but were scarcely beyond the straits of Pera and out at Sea again, when we were overtaken by such a violent storm from the North and such a heavy Sea that our Topsails nearly flew away and were torn in many pieces; the Fore-yard was broken in the middle and fell down, so that in a distressed condition we were obliged to go back again to Dinding, there to make another Fore-yard and avoid the rage of the violent tempests and yawning billows. Sailing back, we arrived again, towards evening, at the anchorage between the Island Dinding and the Coast of Pera, and we soon got accustomed to the place where we had been before and to which we had now again returned. At night we again had rough and stormy weather, but we now lay quiet encircled by Land and secured against stormy winds and rolling Sea.

Having put to Sea are overtaken by heavy storms and obliged to return to Dinding and anchor there for the second time.

> Our Sailors went on shore early in the morning, cut down one of the largest Trees, and having made out of it a new yard, put it up and also other sails, then weighed anchor and went to sea again. Steered towards the North with a handsome wind, passed the Islands Poelo Pinang,* Perack and Lada, met here a Malay Junk coming from Queda which steered close behind us for the Kingdom of Achin; and we sailing on passed the wooded Island of Button and now lost sight of the mainland of Queda in 6 degrees and 44 minutes."

Being ready we leave again

Pass Poelo Pinang, Perack and Lada, Button and the Kingdom of Queda.

Perhaps the old records of Malacca, if any are still preserved among the archives in Batavia, could tell the result of this Mission of the "black envoys" of Perak to Malacca. That the object of the Dutch—"the furtherance of peace"—was attained, is exceedingly doubtful, as the station on the Perak river was abandoned after this, and the island of Dinding (or Pangkor) occupied instead. It was uninhabited when WOUTER SCHOUTEN touched there, but at the time of DAMPIER's visit, twenty-six years later, a fort had been constructed and was garrisoned by Dutch soldiers. DAMPIER's description of the Dutch fort and garrison has often been quoted in works on the Far East, but it is so vivid and amusing that this paper would be incomplete without it:—

> "We stood in pretty near the Shore, in Hopes to gain a fresh Land Wind, About ten a Clock the Land Wind came off, a gentle Breeze, and we coasted along the Shore. But a small Tornado coming off from the Shore about Midnight, we broke our Mizen Yard, and being near a *Dutch* Island called *Pulo Dinding*, we made in for it, and anchored there the Night ensuing, and found there a *Dutch* Sloop, mann'd with about thirty Soldiers, at an anchor.
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> This is a small Island lying so nigh the Main, that Ships passing by cannot know it to be an Island. It is pretty high Land and well watered with Brooks. The Mould is blackish, deep and fat in the lower Ground: but the

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[*I have met with but one earlier mention of Penang, namely, in the account of the voyages of Sir JAMES LANCASTER, who visited the island in 1592, and buried twenty-six of his men there.]

Hills are somewhat rocky, yet in general very woody. The Trees are of divers Sorts, many of which are good Timber, and large enough for any Use. Here are also some good for Masts and Yards; they being naturally light yet tough and serviceable. There is good Riding on the East-side, between the Island and the Main. You may come in with the Sea Breeze, and go out with a Land Wind, there is Water enough, and a secure Harbour.

The *Dutch*, who are the only Inhabitants, have a Fort* on the East-side, close by the Sea, in a Bending of the Island, which makes a small Cove for Ships to anchor in. The Fort is built 4 square, without Flankers or Bastions, like a House: every Square is about ten or twelve yards. The Walls are of a good Thickness, made of Stone, and carried up to a good Heighth, of about thirty Foot, and covered over Head like a dwelling House. There may be about twelve or fourteen Guns in it, some looking out at every Square. These Guns are mounted on a strong Platform, made within the Walls about sixteen Foot high; and there are Steps on the Outside to ascend to the Door that opens to the Platform, there being no other way into the Fort. Here is a Governour and about twenty or thirty Soldiers, who all lodge in the Fort. The Soldiers have their Lodging in the Platform among the Guns, but the Governour has a fair Chamber above it, where he lies with some of the Officers. About a hundred Yards from the Fort on the Bay by the Sea, there is a low timbered House, where the Governour abides all the Day Time. In this House there were two or three Rooms for their Use, but the chiefest was the Governour's Dining-Room. This fronted to the Sea, and the End of it looked towards the Fort. There were two large Windows of about seven or eight Foot square; the lower part of them about four or five Foot from the Ground. These Windows were wont to be left open all the Day, to let in the refreshing Breeze; but in the Night, when the Governour withdrew to the Fort, they were closed with strong Shutters, and the Doors made fast till the next day. The Continent of *Malacca* opposite to the Island, is pretty low champion Land, cloathed with lofty woods; and right against the Bay where the *Dutch* Fort stands, there is a navigable River for small Craft.

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* "*January* 9, 1822.—Yesterday morning we were in sight of the island usually called in the maritime charts the Dindings, (correctly Pangkur, for Dinding is the name of a place on the opposite main,) and group of islets farther south, called by the Malays, Pulo Sambilan, or the Nine Isles. We gratified our curiosity by landing on the largest Dinding. The sea-breeze carried us in between this island and the mainland of Perak, with which it forms a beautiful and safe harbour, running north and south, and seemingly sheltered from every wind. After rounding the south point of the island, of which we sailed within one hundred yards, we came upon a little cove, with a sandy beach, and here landed. The island consists of abrupt hills of a few hundred feet high, clothed with tall wood almost to the water's edge. Except in one or two spots, such as that on which we landed, there was no beach, the coast being formed of great blocks of granite, the only rock which we any where perceived. Tin ore is asserted to be found on the island. It is utterly uncultivated and uninhabited; but near the landing-place we observed two or three temporary and unoccupied huts thrown up, consisting of a few boughs of trees and some long grass. This is a famous haunt of pirates, and our Malay interpreters informed us that these huts were of their construction. In the seventeenth century, the Dutch occupied the island as a post to control the trade of the country, and chiefly to secure a monopoly of the tin of the Malay principality of Perak.

The product of the Country thereabouts, besides Rice and other Eatables, is *Tutaneg*, a sort of *Tin*; I think courser than ours. The Natives are *Malayans*, who, as I have always observed, are bold and treacherous: yet the Trading People are affable and courteous to Merchants.

These are in all respects, as to their Religion, Custom, and manner of Living, like other *Malayans*. Whether they are governed by a King or Raja, or what other manner of Government they live under, I know not. They have Canoas and Boats of their own, and with these they fish and traffick among themselves: but the Tin Trade is that which has formerly drawn Merchant Strangers thither. But tho' the Country might probably yield great quantities of this Metal, and the Natives are not only inclinable, but very desirous to trade with Strangers, yet are they now restrained by the *Dutch*, who have monopoliz'd that Trade to themselves. It was probably for the lucre of this Trade that the *Dutch* built the Fort on the Island: but this not wholly answering their ends, by reason of the distance between it and the Rivers mouth, which is about 4 or 5 Miles, they have also a Guard-ship commonly lying here, and a Sloop with 20 or 30 armed Men, to hinder other Nations

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Dampier, who visited this place in the year 1689, gives an accurate description of it. Relying upon his known fidelity, we sought for the remains of the Dutch fort, and found it exactly as he described it. The brick walls are still standing after a lapse of one hundred and thirty-two years; concealed, however, from the first view, by the forest which was grown round them. The fort was merely a square building of masonry of about thirty feet to a side. A platform, about sixteen feet high, contained the guns and troops, and in the walls were eight round embrasures for cannon and sixteen loop-holes for fire-arms. The governor and officers' apartments were in the upper-story. There was but one entrance to the fort, and this by a flight of steps towards the sea-side. Dampier tells us that the governor had a detached house near the sea, where he passed the day, but which, for security, he always abandoned for the fort at night: and accordingly we found, in the situation he mentions, the terrace on which the house in question stood, with fragments of broken bottles and coarse china-ware scattered here and there in its neighbourhood. The whole appearance of the place conveyed a very good picture of the state of alarm and distrust in which the garrison perpetually lived—the effect of the lawless and unprofitable object in which they were engaged."—CRAWFURD'S "Journal of an Embassy to Siam and Cochin China," p.p. 45-7.

"We enter the Strait of Dinding and stop to get water. Dinding is a low densely wooded hill range, having exactly the appearance of one of the Southern ranges of Pinang. The rock is a large-grained granite (spec) which like most granites produces a soil favorable to natural jungle. The watering place is in the first cove on entering the strait. A path leads through the jungle, and a little way up the hill to a cool shady spot, where after scrambling over some mossy rocks the water is seen falling in a slender cascade in a small cave. This is said by the Malays to be the place where the Dutch had their factory and they spoke of a stone having a figure of a tiger cut on it. The strait is here landlocked on the North, but open to the South. On the land side there are two ranges of hills the inner about as high as the Dinding range. Proceeding up the strait, a deep cove is seen on the land side dividing the hills and exposing the distant mountains. At the extremity is the mouth of the river Dinding in which the TO KAYO of Pera has lately established himself to work tin."—LOGAN: Journ. Ind. Arch., IV., 759. [LOGAN evidently did not see the ruins of the Dutch fort, which are, however, still there.]

from this Trade. For this *Tutaneg* or Tin is a valuable Commodity in the Bay of *Bengal*, and here purchased reasonably, by giving other Commodities in exchange: neither is this Commodity peculiarly found hereabouts, but farther Northerly also on the Coast; and particularly in the Kingdom of *Queda* there is much of it: The *Dutch* also commonly keep a Guard-ship, and have made some fruitless Essays to bring that Prince and his Subjects to trade only with them; but here over against *P. Dinding*, no Strangers dare approach to Trade; neither may any Ship come in hither but with consent of the *Dutch*. Therefore as soon as we came to an Anchor a the East-end of the Island, we sent our Boat a-shore to the Governour, to desire leave to wood, water, and cut a new Mizen-yard. He granted our request, and the Boat returned again aboard, and brought word also that Mr. *Coventry* touched here to water, and went out that Morning. The next Morning betimes Captain *Minchin* sent me a-shore to cut a yard. I applyed my self to the Governour, and desired one of his Soldiers might go with me, and shew me the best Timber for that use; but he excused himself, saying, that his Soldiers were all busie at present, but that I might go and cut any Tree that I lik'd. So I went into the Woods, where I saw abundance of very fine strait Trees, and cut down such a one as I thought fit for my Turn: and cutting it of a just length, and stripping off the Bark, I left it ready to be fetcht away, and returned to the Fort, where I dined with the Governour. Presently after Dinner, our Captain, with Mr. *Richards* and his Wife came a-shore, and I went aboard. The Governour met them at Landing, and conducted them into the Dining-Room I spoke of, where they treated the Governour with Punch, made of Brandy, Sugar, and Lime-juice, which they brought with them from aboard: for here is nothing, not so much as the Governour's Drink, but what is brought from *Malacca:* no Herbs or Fruit growing here: but all is either fetch'd from *Malacca*, or is brought by the *Malayans* from the Main. It is not through any sterility in the Soil, for that is very fat and fruitful: neither is it through laziness of the *Dutch*, for that is a Vice they are not guilty of: but it is from a continual fear of the *Malayans*, with whom tho' they have a Commerce, yet dare they not trust them so far, as to be ranging about the Island in any work of Husbandry, or indeed to go far from the Fort for there only they are safe. But to return to the Governour, he, to retaliate the Captain's and Mr. *Richard's* kindness, sent a Boat a fishing, to get some better Entertainment for his Guests, than the Fort yielded at present, About four or five a-Clock the Boat returned with a good Dish of Fish. These were immediately drest for Supper, and the Boat was sent out again to get more for Mr. *Richards* and his Lady to carry aboard with them. In the mean time the Food was brought into the Dining-Room, and placed on the Table. The Dishes and Plates were of Silver, and there was a Silver Punch-Bowl full of Liquor. The Governour, his Guests and some of his Officers were seated, but just as they began to fall to, one of the Soldiers cried out *Malayans*, and spoil'd the Entertainment; for immediately the Governour, without speaking one word, leapt out of one of the Windows, to get as soon as he could to the Fort. His Officers followed, and all the Servants that attended were soon in Motion. Every one of them took the nearest way, some out of the Windows, others out of the Doors, leaving the 3 Guests by themselves, who soon followed with all the haste they could make without knowing the meaning of this sudden Consternation of the Governour and his People. But by that time the Captain and Mr. *Richards* and his Wife were got to the Fort, the Governour, who was arrived before, stood at the door to receive them. As soon as they were entred the Fort, the Door was shut, all the

Soldiers and Servants being within already: nor was any Man suffered to fetch away the Victuals, or any of the Plate: but they fired several Guns to give notice to the *Malayans* that they were ready for them; but none of them came on. For this Uproar was occasioned by a *Malayan* Canoa full of armed Men that lay skulking under the Island, close by the Shore: and when the *Dutch* Boat went out the second time to fish, the *Malayans* set on them suddenly, and unexpected, with their Cressets and Lances, and killing one or two the rest leapt overboard, and got away, for they were close by the Shore: and they having no Arms were not able to have made any resistance. It was about a Mile from the Fort: and being landed, every one of them made what haste he could to the Fort, and the first that arrived was he who cried in that manner, and frighted the Governour from Supper. Our Boat was at this time a-shore for water, and was filling it in a small Brook by the Banquetting-house. I know not whether our Boats Crew took notice of the Alarm, but the *Dutch* call'd to them; and bid them make haste aboard, which they did; and this made us keep good watch all Night, having all our Guns loaded and primed for Service. But it rained so hard all the night, that I did not much fear being attack'd by any *Malayan;* being informed by one of our Sea-men, whom we took in at *Malacca*, that the *Malayans* seldom or never make any attack when it rains. It is what I had before observed of other *Indians*, both *East* and *West:* and tho' then they might make their Attacks with the greatest advantage on Men armed with Hand-guns, yet I never knew it practised; at which I have wondered; for it is then we most fear them, and they might then be most successful, because their Arms, which are usually Lances and Cressets, which these *Malayans* had, could not be damaged by the Rain, as our Guns would be. But they cannot endure to be in the Rain: and it was in the Evening, before the Rain fell, that they assaulted the *Dutch* Boat. The next Morning the *Dutch* Sloop weighed, and went to look after the *Malayans;* but having sailed about the Island, and seeing no Enemies, they anchored again. I also sent Men ashore in our Boat to bring off the Mizen-yard that I had cut the Day before: But it was so heavy a kind of Timber, that they could not bring it out of the Woods. Captain *Minchin* was still ashore, and he being acquainted with it, desired the Governour to send a Soldier, to shew our Men what Trees were best for our use: Which he did, and they presently cut a small Tree, about the bigness and length of that which I cut, and brought it aboard. I immediately went to work, and having fitted it for use, bent my Sail, and hoisted it up in its place. In the Evening Captain *Minchin* and Mr. *Richards* and his Wife came aboard, having staid one Night at the Fort; and told me all that hapned to them ashore." *

In 1690, the year following that in which DAMPIER visited the island, the Malays must have successfully surprised the garrison at Pulau Dinding, who were "cut off," as HAMILTON puts it. The fort was dismantled and was never as far as I can discover, reoccupied. ANDERSON† mentions the date, 1743, as being still visible on the ruined building in 1824, but this must not be accepted as the date of its erection. No doubt the figures seen by ANDERSON were inscribed by some European visitor who touched at the island. CRAWFURD, in 1822, found the initials of several names and the dates 1727,

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* DAMPIER'S "Voyages," II., p. 171.

† ANDERSON'S "Considerations," p. 179.

1754 and 1821, in very plain figures carved on the plaster of the embrasures.

I have not been able to find out in what year the Dutch again established themselves in Perak to obtain a command of the tin-trade. In 1757 they had a military detachment there consisting of:—

"1 Ensign as Superintendent in Pera.
1 Sergeant.
1 Corporal.
33 Rank and file of whom 7 were natives.
1 Arquebusier and assistants.
1 Assistant-Surgeon.
1 Master-Mason."—NETSCHER: "Twee Belegeringen van Malakka."

This force was, no doubt, posted at Pangkalan Halban, or Tanjong Putus, on the Perak river, in accordance with an agreement with the Raja of Perak, of which I have found an account in a Malay Chronicle called in Perak "Misal Malayu." The presence of a "master-mason" among the garrison would seem to shew that brick buildings were in the course of erection in that year and we may conclude accordingly that the factory was then only lately re-established.

Here is the account by the Malay chronicler of the re-opening of trade with the Dutch. No date is given:—

"Thus Sultan MOZAFAR SHAH was again firmly established on the throne of his kingdom and carried on the government with the help of the Raja Muda. It is said that the Dutch then came to live at Tanjong Putus. By the orders of their Raja they went from Batavia to Malacca and thence came to Perak. They asked the Raja of Perak for a place to live in and selected Pangkalan Halban. Their object was to buy tin with *reals*; for a *bhara* of tin they could pay thirty-two *reals*; the duty was two *reals* besides. And all the wishes of the Hollanders were approved by Sultan MOZAFAR SHAH and they accordingly came to live at Pankalan Halban. They built a *gedong* (a brick house) and surrounded it with fortifications and, after this, people could no longer take tin out of the river for export, but all was given to the Hollanders, traders thenceforth having to take dollars with them on their voyages. Regarding the Hollanders themselves, their Captain was relieved every three years. For a long time they continued to live at Pangkalan Halban and to watch the mouth of the Perak river, and in that time quantities of reals were paid by them to the Sultan towards the revenue of the State, and all the people in the country put by plenty of money. It is related that a certain Raja KHALIM was ordered by the Sultan to be sent to the Dutch at Malacca. This Raja KHALIM was the son of Raja PUTEH and nephew of the Sultan himself, but his father was a son of the Raja of Kedah; the Sultan had formerly been very fond of him and when the Sultan had been obliged (by civil war) to remove to Kuala Kangsa, Raja KHALIM had lived with him and had followed his fortunes, receiving the title of Raja Kechik

Besar. But when the Sultan was restored to Brahman Indra by the Yang di per Tuan Muda. Sultan MOHAMED SHAH, and the Raja Muda, Raja KHALIM remained behind at Kuala Kangsa and did not remove with the Sultan: and when Sultan BAKABAT attacked Bukit Gantang, Raja KHALIM took no part in the measures taken for resisting him, but remained perfectly passive. When the Sultan heard this report, he was extremely angry with Raja KHALIM and he ordered the Raja Muda to turn him out of Kuala Kangsa. The latter brought him down the river to the Sultan's presence and afterwards to Pulo Tiga before the Yang di per Tuan Muda. He was allowed to live at Pulo Tiga and afterwards went to Tanjong Putus, where he planted hill-padi, but he still refused to mix with the other princes of the royal family who were in attendance on the Raja Muda (all young Rajas in Perak being under the Raja Muda's orders) and he plotted with a certain Inche KHASIL, a Harua, (whose daughter he asked in marriage), and associated with all sorts of bad characters—Bugis, Harua, and others. When Sultan MOZAFAR SHAH heard the character of Raja KHALIM's companions, he was more than ever incensed against him. Raja KHALIM went up the river on one occasion from Tanjong Putus with the object of fetching his wife and children from Pulo Tiga and taking them back to Tanjong Putus. When he reached Pulo Tiga with all his followers, information was given to the Sultan, who ordered the Raja Muda and the Chiefs to prevent their removal, for his wife (whom he wanted to take away down the river) was the daughter of Raja DAHA (who was called Raja Kechik Muda) and niece of the Sultan and of Sultan MOHAMED SHAH. The Raja Muda and the Chiefs opposed Raja KHALIM accordingly and the latter resisted them and there was fighting for seven days. Raja KHALIM then retreated and went from Bukit Lada to Sungei Dedap and thence back again to Tanjong Putus. There he lived quietly in Inche KHASIL's house and married his daughter. Still bent on opposition, he assembled men at Tanjong Putus, whom he bound by oaths of fidelity, and planned an attack upon the Raja Muda at Pulo Tiga. The men of Tanjong Putus were divided, half joining Raja KHALIM, and the other half being unwilling to be disloyal to Sultan MOZAFAR SHAH and the Raja Muda. While these proceedings were going on, information was carried to the Sultan, who wrote a letter which he desired might be conveyed to the Dutch Captain, but not a man knew the contents of it. After it had reached the Dutch Captain, Raja KHALIM happened to come to him one day to get some dollars in exchange (for tin ?). The Captain took him into the brick factory, and the will of God was accomplished upon his servant, who was not permitted to sin any longer. Raja KHALIM was received by the Hollanders and taken on board their sloop, in which he was immediately conveyed to Malacca. Inche KHASIL too was subsequently seized by the Hollanders and taken to Malacca, and by order of the Raja of Malacca was thrown into a dungeon (*gedong gĕlap*). All that were left submitted to the Sultan."

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"Soon after Sultan MOZAFAR SHAH had returned from Kuala Kangsa, he started again down the river to Tanjong Putus, attended by the Raja Muda and all the young Rajas, the Chiefs, *hulubalangs* and ryots. When he reached Tanjong Putus, the Laksamana and Shahbandar and all the inhabitants and traders of the place assembled and presented themselves before His Highness and the Raja Muda, and brought offerings and presents of all kinds in quantity innumerable. The Dutch Captain too waited upon the Sultan with presents. After spending a few days at Tanjong Putus in amusement with his followers, the Sultan returned to Brahman Indra.

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"When this was decided on (*i. e.*, the selection of Pulau Champaka Sari to be the future capital of Sultan Iskandar Shah),* the Raja Muda and Chiefs craved leave to depart to their respective homes to summon all the headmen and ryots from all parts of the country and desire them to attend quickly, each with his *parang* and axe, at Pulau Champaka Sari. Now while the people were being collected in this way to build the fort at Pulau Champaka Sari, a calumnious report was invented by a certain Kling named Pir Mohamed. This Pir Mohamed had been appointed by the Raja of Malacca to be interpreter to the Hollanders who were living at Pangkalan Halban, and during the reign of Sultan Mozafar Shah this interpreter was in high favour with the Sultan and could do very much as he liked. But now that Sultan Iskandar Shah was Sultan, he could no longer do as he liked and he accordingly hated Sultan Iskandar. So he spread a malicious report. He went up the river from Tanjong Putus to ask an audience of the Sultan at Brahman Indra and gave out that he was the bearer of a letter from the Company, but he did not inform the Laksamana and the Shahbandar before he went up the river. When he reached Brahman Indra, he wanted to go into the presence of the Sultan, but the latter hearing that he had not informed the Laksamana and the Shahbandar and further that the letter was not accompanied by presents, refused to receive him, for it is customary for letters from one country to another to be accompanied by presents. So the letter was not received and the messenger was ordered to return down the river again. Not being able to gain admission to the Sultan, he returned to Tanjong Putus and went to his Captain and told him that Sultan Iskandar was no longer inclined to be friendly with the Hollanders and that he had refused to receive the letter because "this Sultan Iskandar evidently intends to have something to say " to us down here and has already collected all his men together and with his " Chiefs is planning an attack upon us." When the Captain heard this report of the interpreter's he was exceedingly disturbed in mind, and forthwith there was prepared by the interpreter a letter, the contents of which were very abominable, and this was ordered to be despatched to Malacca and thence to Batavia to the Company setting forth how the Raja of Perak intended to destroy all the Hollanders at Tanjong Putus. These statements were received at Malacca and forwarded to Batavia, and the Company ordered up seven sloops from Batavia to Malacca and thence to Perak; one of their Panglimas was called "Commissary" and the other "Capitan Malayu" and they came to ascertain whether the intentions of the Raja of Perak were as they were described in the interpreter's letter to be, or not, The seven sloops sailed from Batavia to Malacca and came on to Perak. All this time Sultan Iskandar had no knowledge of the malicious accusation which the interpreter had made against him, but was employed in building his fort and making his settlement at Pulo Champaka Sari. When all the headmen and ryots were assembled, all ready with their *parangs* and axes, His Highness departed to Pulau Champaka Sari, attended by the Raja Muda, the young Rajas, the chiefs and ryots, and commenced the foundation of his settlement in the customary way. All were busy cutting timber for the fort when the Commissary and Capitan Malayu arrived at Kuala Perak with their seven sloops. They came up the river to Pangkalan Halban and joined their friends who were looking after the Dutch factory there. Then they made arrangements for visiting the Sultan, and told the Laksamana and the Shahbandar that they were Ambassadors from Batavia and wished for an audience with His Highness. The Laksamana and Shahbandar went to the Sultan and told him that seven sloops had arrived with an Embassy from Batavia and that an audience was demanded. The Sultan was displeased at this news and he referred the matter to the Raja Muda and the Chiefs. And the Raja Muda and Chiefs discussed the matter as follows: "The arrival of the Hollanders in numbers in our country is certainly very "annoying, for the island is not yet fortified; the best way will be to put "them off for three days, after which we will bring them before the Sultan." This was the resolution of the Raja Muda and the Chiefs and three days' delay was insisted on. Then the inner fort was made, and by the help of God and his Prophet and by the majesty of the Sultan it was completed in three days, and guns then were ranged all round it. And all the weapons and war materials were collected. Then the agreement with the Hollanders was carried out, and they came up the river to Pulo Champaka Sari, and all the Rajas, Princes, Chiefs, *hulubalangs*, *bantaras* and ryots assembled, every one fully armed and equipped, and all of high rank being beautifully dressed. Sultan ISKANDAR ZULKARNEIN himself wore the full dress of his rank. All the war material and weapons of all kinds were ranged round, rows and rows of them, and when all was prepared in the customary manner His Highness came out into the front hall of audience (*balei pengadap*) and seated himself on the throne faced by the Raja Muda and all the Rajas, Princes, Chiefs, etc. And the Sultan's guards were all in waiting, each performing his appointed office, some with *istinggars*, others with muskets, blunderbusses, pistols, or spears and shields, etc., etc. All were drawn up in this way when the Commissary and Capitan Malayu and ARIFIN ALBARAK entered escorted by the Laksamana and the Shahbandar and followed by a number of soldiers fully armed with muskets, blunderbusses and pistols, for they came solely with the design of carrying things with a high hand. When the Hollanders reached the end of the *balei*, they all lifted their hats and bowed to His Highness, but they were wroth when they looked on his face and when they saw all the Rajas and Chiefs and the royal state of the Court and the mien and bearing of the *hulubalangs*, officers and guards. They were quite confounded and struck with alarm and with fear of the Sultan, so that with the help of God and his Prophet, added to the good fortune which attended His Highness, the Hollanders could not longer entertain any evil designs against him. Then the letter which they had brought from Batavia was duly received and its contents were satisfactory, and the presents too were accepted, all beautiful of their kind. And each of the Panglimas of the embassy was honoured by the Sultan with a helping of *sirih* (*sirih sa'chepir*), which they received with every respect and honour and placed on their heads and then ate. The conversation which followed was extremely agreeable and most polite, and elegant expressions were interchanged. In fact, they behaved with much humility, being struck with the magnificence and grandeur of the Sultan, and they did not venture on anything hostile. As for their requests, they were not numerous and, so far from being heavier, they were rather lighter than formerly; these amounted to a request that they might be permitted to buy three hundred *bharas* of tin, which were to be furnished in three days' time. On the fourth day five hundred *bharas* of tin were furnished, all of which were bought by the Dutch. Then the Sultan ordered an answer to be written to the Company at Batavia to be accompanied with presents, and both letter and presents were duly prepared by the Raja Muda and the Chiefs in accordance with custom. There had been presents for the Raja Muda also from Batavia, and he too sent a suitable return. When all this was ready, the Commissary made out a letter to add to the permanence of the alliance of the Dutch with the Raja of Perak, and when this was laid before Sultan ISKANDAR, he ordered his assent to be recorded in writing and delivered it to the Hollanders. And a permanent understanding was come to with the Raja Muda and the Chiefs regarding the sale and purchase of tin. The Dutch and the men of Perak, each kept a copy of the agreement. After the execution of this document, the Commissary and Capitan Malayu craved leave to depart to Malacca, and thence on to Batavia, to the Company. And His Highness excused them, and they sailed away."

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* Sultan Mozafar Shah of Perak died A. H. 1167 (A.D. 1756) and was succeeded by Sultan Iskandar Shah.

The Dutch records enable me to fix the date of this event. The following is a copy of the treaty, taken from the manuscript collection made by Sir STAMFORD RAFFLES :—

"Governor-General PETRUS ALBERTUS VAN DER PARRA.

"*October* 17, 1765.

"Contract between the Dutch East India Company and Paduca Siry Sultan MOHAMED SHAH, King of Pera.

1. An upright, true and everlasting confidence and friendship shall subsist between the contracting parties.
2. The King promises to deliver all the tin which his Country produces exclusively to the Company.
3. At the rate of C. 36⅓ or Spanish Dollars 11⅓ per 125 lbs., or per bhar of 375 lbs. Spanish Dollars 34.
4. The King promises to deliver the tin at the Company's Factory where the same as well as what his subjects supply shall be weighed with the Company's Scales and never to deviate from that rule.
5. The King promises to take proper measures to prevent the smuggling of tin and to interdict the exportation of the same, on pain of forfeiting vessel and cargo.
6. If any person were detected to export tin clandestinely, his vessel and cargo shall be confiscated and the produce be divided between the King and the Company.
7. All vessels departing, those of the King and Chiefs not excepted, shall touch at the Factory and be visited there.
8. If the crew of a foreign vessel were to commit hostile actions during the visitation, the King and his subjects shall pursue and seize the same and deliver them over to the Company's Resident.
9. All European Deserters shall be delivered over to the Resident and not be permitted to adopt the Mohamedan religion.
10. The King promises to assist the Dutch Garrison on all occasions and not permit the equipment of pirate vessels.
11. The Company engages to punish her Servants and subjects who should cause any loss to His Highness.
12. The King and Company promise strictly to fulfil all the articles of this Contract.
13. The King finally promises to publish the Tenor of this Contract throughout his dominions.

Signed, Sealed in the Kingdom of Perak,
in the Island Inderasati, by a Dutch
Commissioner and several Deputies of
His Highness."

The next extract from the "Misal Malayu" is subsequent in date to the making of the treaty:—

"Again there came an embassy from Batavia in three sloops, and when they arrived, they cast anchor off the fort. The head of the mission was ARIFIN ALBARAK who held the office of Commissary. He went up the river and was presented to the King at Kota Lumut by the Laksamana, the Shahbandar, and the writer Sri Dewa Raja. He brought a letter and presents in accordance with ancient custom, and was received by the King with customary ceremony. His Highness at the the time was holding his Court at the *balei* at Kota Lumut, and the Raja Bandahara, the Chiefs, the young princes and the officers and people were in attendance and everything was arranged and ordained in the time-honoured way. The purport of the letter was to ask for some tin, with a request that it might be sent down the river to be weighed. This demand did not meet with the King's approval, but the Raja Bandahara and the Chiefs suggested Kuala Bidor as a convenient place at which the tin might be weighed. The King then directed them to build a *balei* at Tanjong Bidor, and a shed for weighing tin in. When the *balei* and jetty and a weighing shed were completed, the Raja Bandahara went up the river and saw the King at Pulo Indra Sakti. The Datoh Mantri and the Shahbandar were left in charge of the *balei*, off which the Dutch ketch and sloop were lying. The Shahbandar used to go backwards and forwards between his own house and the *balei* at Kuala Bidor. One day as the Shahbandar was going up the river in a boat, on his way from his house to join the Datoh Mantri, he passed close by the sloop. The Captain hailed him and told him to come alongside the ketch. This the Shahbandar would not do, but paddled on to join the Datoh Mantri at the *balei*, calling back as he went: 'I am not going to stop: if 'there is any business about which the Captain wants to see me, let us go up to 'the *balei* where the Datoh Mantri is.' When the Captain saw that the Shahbandar would not stop, he was angry and he ordered his sailors to follow with a boat, so no sooner had the Shahbandar reached the *balei* than the Dutch sailors arrived there too with orders from their Captain to summon him. They tried to make him go with them saying: 'Datoh Shahbandar, why would not you 'stop at the ketch just now and see the Captain? Do you suppose that we have 'got a tiger in her?' The Shahbandar replied: 'It is true that I would not stop 'and that there is no tiger on board. Is not the *balei* the better place of the two? 'I think so, and so I would not go alongside the ketch.' The sailors wanted to force him to go and see their Captain, but the Shahbandar would not go, for he was a great warrior and was ashamed to submit to the dictation of the infidel Hollanders, besides which the Datoh Mantri would not permit him to go. This being so, they went back and told their Captain, who became exceedingly angry and told his gunner to fire a gun to frighten them.

To return to the Shahbandar and Mantri. When the Dutch sailors had taken their departure, the Shahbandar said to the Mantri: 'We had better leave this 'quickly lest the Dutchmen return,' so the *prahu* of the Mantri and the sampan of the Shahbandar set off from the jetty. Just after the Shahbandar left the jetty and had got a little past Tanjong Bidor, the Dutch fired a gun, and both the Chiefs saw that a ball passed near the *prahu*. The Shahbandar said: 'It seems 'that these Dutchmen are firing at us with ball.' Said the Mantri: 'Let us stop.' The Shahbandar said: 'We had better go back to the jetty where we can get 'cover,' so they returned to the jetty, a good deal startled by the cannon-ball which they had seen.

As soon as it was night the Shahbandar returned up the river and presented himself before the King at Pulo Indra Sakti and told him all about the conduct of the Dutch. When the King heard it, he kept silence and was wrath against the Dutch, and the King said: 'I will not deliver that tin or permit it 'to be sent down to Kuala Bidor. If they are determined to quarrel, we will 'fight, for they have fired upon our Chiefs, just as if they were bent upon testing 'our manhood.' His Highness then directed men to go and look after the Datoh Mantri at Kuala Bidor, but they did not find him at the jetty, and word was brought to the King that the Datoh Mantri was lost as his boat could not be found. When the King heard this, his wrath against the Dutch was increased so much the more, and he ordered his Chiefs and people to be assembled. Then the Raja Bandahara and all the Chiefs discussed the subject of the anger of the King against the Dutch, for they feared trouble to the country.

As for the Datoh Mantri, after his return to the jetty he had paddled up the Bidor river and had then taken his boat into a paddy-field covered with brushwood and had hidden himself there from the Dutchmen. On the next day, as soon as the tide made, he come out of the paddy-field and paddled up-stream to Pulo Indra Sakti, and went before the King and gave his account of the behaviour of the Dutch. This made the King more and more incensed against them

The Laksamana was coming up the river from Tanjong Putus with all the warriors of that place, and when he reached Kuala Bidor he stopped at the Dutch sloop. The Dutchmen had heard that the King was incensed with them because they had fired on the Shahbandar and Mantri, and they were very much afraid of him, so when the Laksamana came off to the sloop, they told him of the whole occurrence. Said they: 'The shot was fired at a 'monkey up in a tree, but it happened to be in the direction of the Shahban- 'dar. In this the fault lay with us white men and we can only sue for the 'Yang di per Tuan's pardon, but if he were to kill us we could not blame 'him.' The Laksamana duly represented to the King the state of fear in which the Dutch were. When the King heard it he kept silent, but his wrath was a little softened. And the Raja Bandahara took counsel with the Chiefs and the Laksamana with the view of averting the possibility of danger to the country, and they begged the King for permission to take about one hundred *bharas* of tin down to Kuala Bidor and to send it on board the ketch. The King granted the tin and directed the Laksamana to take it down the river to the Dutch accompanied by the Bandahara, warriors, princes, etc., who were to wait at Kota Lumut while the Laksamana stamped the tin. This was settled, the tin was brought out of the store *(gĕdong)*, about 200 *bharas*, and was loaded in a number of boats, and the Laksamana set off down the river with the warriors, etc.* The Raja Bandahara and the Chiefs and Princes went down as far as Kota Lumut. After they had started, a thought occurred to the King and he said to himself: 'These Dutch are full 'of cunning and they have been exhibiting it to me with an idea of frightening 'me. For this reason, I had better go down the river myself.' Having thus determined, the King set off down the river to Kota Lumut that very night, with a large number of followers and went on shore at the *balei* there. The Raja Bandahara and the Chiefs and Princes assembled there also, and attended him that night. The Raja Muda was not present, for he had gone up the country to catch elephants. Next day Sultan ISKANDAR went down the river as far as Kuala Bidor. All the others followed him, but no one knew what his intentions were until Kuala Bidor was reached, when His Highness said that he was going to amuse himself and to visit the farms of some of his people. At Kuala Bidor the King's boat stopped at the landing-place of Maharaja DININDA. All the chiefs, warriors, princes, etc., moored their boats near the sand. When the Dutchmen saw the King's boat at Maharaja DININDA'S place and a vast number of other boats, they were very much disturbed in mind. The Captain and the Commissary then came to visit the King, introduced by the Laksamana. The King was at the time in his boat called *Si Kutum Batu* attended by the Raja Bandahara, the Chiefs and others; he was wearing the dress of a leader in war and was standing on a platform fully armed: On their arrival the Commissary and Captain stepped up upon the bow of the royal boat and came forward taking off their hats (*chapio*) and bowing low before the King's throne. They then sat down, thrusting their feet underneath the decked portion of the boat. The King then addressed them in the following terms: 'We have heard that certain Dutchmen have been attacked at the port 'of our Kingdom. What is the opinion of the Commissary and Captain on 'this subject? One of our friends and a servant of the Company is missing.' When they heard this they came forward making respectful salutations, and taking off their hats and they replied: 'All that your Highness says is 'true, but, if you will pardon us, we would ask for a boat and about four 'strong rowers and we will send to seek for our companion who was attacked, 'even as far as the mouth of the river. If he is not found after thorough 'search there is nothing more to be done.' The King said: 'Very well, 'our present intention is only to go down the river as far as Tanjong Putus for 'amusement, when we get there we will send people down to the sea to get 'shell-fish and will instruct them at the same time to search for your companion who was attacked in this hostile manner, to our great displeasure.' When they heard the King's words the Dutch Commissary and Captain were very much disturbed in mind, wondering what could be the real object of the King in going down to Tanjong Putus. But the design of the King was to outdo those accursed Dutchmen in diplomacy.* As soon as the King's decision to proceed to Tanjong Putus was heard, the LAKSAMANA interposed, for he was one of the principal warriors, and he said: 'If it is only the settlement of this difficulty with the people of the Dutch Company who have been 'attacked, do not let your Highness take the trouble to go down the river 'to Tanjong Putus; if you will give me full orders, I will undertake to carry 'them out.' But the King replied: 'I only intend to go down the river for 'amusement.' After this the King set out and went down the river to Tanjong Putus, and as soon as he arrived there all the warriors and people came bringing presents of various kinds, every man according to his station. When the King had been there for some time, he sent people to look for the persons who had attacked the Dutch, but they were not found. The King then went up the river again and returned to Pulo Indra Sakti." †

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* From what follows, it seems that there was some attack made upon some of the Dutch by Malays, but this act was disclaimed by the Raja and Chiefs, and the chronicler wisely gives no details of Malay misconduct.

Here the account of this little episode breaks off abruptly, and whether it ended peaceably or not, we are not told; the subsequent allusions to the Dutch in this work, are unimportant. There is a mention of another embassy from Batavia, just before the death of Sultan Iskandar Shah (*Marhum Kahar*), and further on, where the Bugis invasion of Kedah (A.D. 1770) is alluded to, the fleet of the invaders is said to have entered the Perak river and to have somewhat alarmed the Dutch, by anchoring off their settlement.

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* This was evidently written for a Malay audience and with no idea that it would ever be read by Europeans. The writer, therefore, allows himself some freedom of language.

† For an account of the manuscript from which I have translated these extracts, see Journal, Straits Branch R. A. S., I., 187.

From the foregoing extracts, it is clear that the relations between the Malays and the Europeans were not always too friendly, the former being ready to resent any high-handed dealing and the latter being constantly on the watch for signs of treachery. Circumstances, to which I have no clue, probably led to the abandonment of the station again between 1770, the date of the last mention of the Dutch in the Malay chronicle, and 1783, the year in which Captain Forrest visited Perak.* No Dutch were then in occupation of the factory at Tanjong Putus, for Forrest was asked by the Sultan whether they were likely to return. Writing of the Perak river, this author † says that it—

> "Is navigable with safety, having a continued muddy bottom and sides up to where the Dutch have resettled ‡ their factory at Tanjong Putus (Broken Point). The country is flat, consequently favourable for the cultivation of rice, and abounds with the *aneebong* tree fit for many uses; it gives at the head a cabbage. I carried several bags of the seed to Bengal, but they did not grow, for what reason I cannot tell. Cattle and poultry are not near so cheap here as at Kedah; but oysters are to be had in quantities near the river's mouth and great plenty of excellent flat fish as at Penang. The Dutch contract with the King for all the tin at 10 Spanish dollars per pecul; but much of it is smuggled to Pulo Pinang by way of Laroot and Qualo Consow. Gunong Gantong (Hanging Hill)§ is remarkable near Larut river, on the bar of which is said to be 3 fathoms water.
>
> I went up in a country covered boat from Tanjong Putus, where the vessel lay, to pay my respects to the King of Pera who received me in a large upper-room house with great state having about 20 guards in the room, dressed in black satin garments embroidered on the breast with a golden dragon; they wore mandarin caps and appeared altogether in the Chinese

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* The detachment in Perak was doubtless re-called to Malacca in consequence of hostilities with the English. Marsden mentions that in 1781 an expedition against Padang was fitted out at Fort Malborough (Bencoolen).

† "Voyage from Calcutta to the Mergui Archipelago." London, 1792. Forrest mentions "the Dutch ruined fort" at the Dindings as a place behind which water for shipping could be obtained, p. 27.

‡ Forrest's book was published in 1792, by which time the Dutch were "re-settled" in Perak, but he visited the river in 1783 during the temporary abandonment of the station.

§ The hill which is such a noticeable land-mark is Gunong Pondok, not Bukit Gantang. The latter is a *kampong* situated within a circle of hills and supposed therefore to be like an object at the bottom of a gallon pot (*gantang*). It has nothing to do with the word *gantong* (hang).

style; some were armed with halberts, some held pikes in their hands, and a few had musquets without bayonets.* The King made me sit on a chair before a sofa on which he sat himself; his courtiers, about 12 or 14 in number, all stood. After some little conversation the King asked me if the Dutch meant to return to Pera. I answered that I believed they did, on which he looked grave. He then withdrew: and his brother entertained me with a cold collation at which two more persons sat down. I had presented the King with two pieces of Bengal taffeta and found when I got into the boat a large present of jacks, durians, custard apples and other fruit. I left Pera river in December, 1783. Much rain fell in November."

The founding of our Settlement of Penang in 1786 had a decided effect on the Dutch monopoly of the Perak tin trade, and ANDERSON quotes the following description of Perak given by Captain GLASS, the Commanding Officer of the Troops, after Penang had been occupied a short time :—

"Perak borders on Quedah and extends about 50 leagues inland. Near Perak river it is well cultivated and it contains 30,000 people, exports annually 5,000 peculs of tin which is delivered to the Dutch at 32 Spanish dollars per bhara of 428 lbs. The Dutch have a small Stockade Fort with about 50 people there to prevent the natives from carrying the tin to other markets: but with all their precautions, the quantity they used to receive is greatly lessened since the settlement of this island. The people of Perak are in general very ignorant, their revenues so small and their residence so far inland that little is to be feared from their animosity and less to be hoped from their friendship while connected with the Dutch." †

The settlement of Penang was only nine years old when the Dutch were compelled finally to surrender the commercial advantages which they had held so long. In 1795 Malacca was taken by the English, and in the same year, the little detachment in Perak was forced to retire from their stockade on the river bank. "Lord "CAMELFORD, then a Lieutenant in the Navy, and Lieutenant "MACALISTER proceeded there with a small force and compelled "the Dutch Garrison to surrender."‡ The position then lost was never recovered. Malacca was restored to the Dutch in 1818, but, owing to the establishment of Penang as a commercial port, all chance of regaining the tin-monopoly was gone for ever. "In "1819," says Colonel Low, "the Dutch tried to re-establish them-

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* This agrees very much with the Malay chronicle as to the pains which the Perak Malays took to impress their European visitors with the grandeur of their Raja.

† ANDERSON'S "Considerations," pp. 52-53.

‡ ANDERSON.

"selves on the island of Pangkor off the mouth of the Perak river, "but were unsuccessful. They were equally so in their endeavour "to control Salangor." *

No vestiges now remain of the brick buildings of the Dutch factory at Tanjong Putus. The materials have long since been removed by the Malays for their own use. The site, which was pointed out to me some years ago, was then covered with low jungle, and I never carried out the intention which I then entertained of having it cleared and the foundations, if possible, traced. The long intercourse of the Dutch with the Perak Malays has not, however, been forgotten by the latter. The repeated demands of the Europeans for permission to settle and for sites for establishments have passed into a proverb, and importunity is often laughingly derided in the phrase, *Ai ka-lagi-lagi saperti blanda minta tanah!* "O! more, more! like the Dutchmen asking for land." † Fruits and vegetables of foreign importation are also called *blanda* or *wolanda* (Hollander), which really meant formerly "European," the natives having been quite unable to distinguish different nationalities among white men. When our recent intercourse with Perak began, in 1874, small Dutch silver coins were still current in the State, and I was able, when I first went to Perak, to collect a good many. They are now difficult to obtain, and the old Perak currency—lumps of tin, weighing 2½ *kati* each, called *bidor*, (mentioned in the Dutch treaties quoted in this paper)—have altogother disappeared.

Trading monopolies have, happily, long been things of the past, and our allies and neighbours in Netherlands India have, in some places at least, recognised, like ourselves, the advantage of free trade. But whatever we may think of the object of the Dutch settlement in Perak in former days, there can be but one opinion as to the courage and tenacity with which they held their own in that little-known kingdom during various periods embraced between the years 1650 and 1795, nearly 150 years.

W. E. MAXWELL.

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* Journ. Ind. Arch., IV., 21.

† Journ. Straits Branch, R. A. S., II., 20, 45.

NOTE.—VALENTYN gives the names of the Dutch *Opperhooften* in Perak from 1655 to 1661.

Isaak Ryken,	1655 to 1656
Pieter Buytzen,	1656 to 1656
Cornelis van Gunst,	1656 to 1656
Johan Massis,	1659 to 1660
Abraham Schats,	1660 to 1660
Johan Massis,	1660 to 1661
Adriaan Lucassoon,	1661

There is no record of the officers in charge of the Dindings 1670 (?) to 1690, or at Tanjong Putus 1756 (?) to 1795.

OUTLINE HISTORY OF THE BRITISH CONNECTION WITH MALAYA.

[THE following "Outline History" has been compiled in the hope that it may be of assistance to those, both in and out of the Colony, who are anxious to know something of its antecedents. The information has been collected from a variety of sources, and, so far as is known, can nowhere be found in the form of a succinct and connected narrative here adopted].

GENERAL.

The history of the Colony is, properly speaking, but the latest chapter in the history of the British intercourse with Malaya, now extending over 280 years, and this intercourse may be divided into three periods, viz.:—

1. That of individual trading (1602-1684).
2. That of trading closely connected with the East India Company (1684-1762).
3. That of more direct—political and military—intervention (since 1762).

A brief reference to each of these periods will best serve as preface to the history of the Colony.

The earliest dealings of our countrymen with Malaya (1602-1684) were entirely of a commercial character, not excepting the quasi-ambassadorial Commissions of Queen ELIZABETH and her Successor to Sir JAMES LANCASTER, Captain BEST and others in this first period. These so-called Envoys were, in point of fact, ship-owners and merchants, sailing, almost always at their own charge, under the encouragement of the English Sovereign, but without having, so far as is known, any other than commercial objects committed to them, and certainly without any success in obtaining other than commercial results from their missions. 1602.

At the time when these English navigators first appeared on the scene (1602), they had been preceded by the Portuguese as conquerors or settlers in Malacca and elsewhere (1510-11); by the Spanish in the Manilas (1571); by the Dutch in Bantam (1596). Amboyna (1600); a little later Batavia was occupied (1619), and later still Banda (1627), and Padang (1660). No factories had, before this last date, been established in Sumatra, Borneo, or on the East Coast of the Malay Peninsula. On the Malacca side of the Peninsula the Dutch had already opened factories in Pĕrak, Kĕdah and Junk Ceylon.

This period consists exclusively of individual enterprises of a non-political character. These enterprises were almost wholly concerned with the pepper-trade in Bantam and the spice-trade in Banda, Amboyna, Ternate and Tidore. These were the local names then most familiar in England, and are to be found in MILTON's "Paradise Lost," in DRYDEN, in CLARENDON's History, &c.

There were also ventures to Bantam and the coast of Sumatra for pepper, and to the northern parts of the Peninsula for tin and pepper. The English E. I. Company, though it did not promote them, and before long began to oppose them, took advantage of these enterprises in some cases. For instance, after LANCASTER's visit to Bantam in 1602, the Company established a factory there. As to political status, our merchants were entirely excluded from it by the older settlers—the Portuguese and Spaniards, and afterwards the Dutch. When they were admitted, as at Bantam and Amboyna, into a kind of alliance with the Dutch, it was always one of subordination, even before the latter became paramount through the capture of Malacca by the allied Dutch and Achinese (1641). After that event, the Dutch supremacy was, of course, more exclusive. No satisfaction could be obtained, either before or after 1641, for the "Massacre of Amboyna," though the story excited some indignation in England for many years.

1684. The next period (1684-1762) is one of mixed commercial and political intercourse, promoted, and as far as possible monopolised, by the East India Company,—commerce being still first and foremost in the consideration of all, both at home and abroad.

The long Naval Wars with the Dutch, which terminated in 1674 were looked upon with little satisfaction in England, but they undoubtedly led to an improved position for our Company's merchants in Malaya. The Dutch found the difference when they tried against them at Bantam (1683) the tactics which had been so successful at Amboyna (1625). Our merchants did not, on being expelled from the former, yield up the pepper-trade, as they had yielded the clove-trade at Amboyna: on the contrary the East India Company's Government at Madras took the first opportunity to establish new forts and factories in Indrapore (1684) and Bencoolen (1685). The former settlement did not long continue. but that in Bencoolen was afterwards strengthened and secured by a strong Fort named after the great MARLBOROUGH (1714); and Bencoolen may thus be considered to be the germ of all our subsequent growth in these parts.

Other experimental establishments were also made at Achin (1666 and 1695), Jambi, Tapanuli, Natal (1752), Moco-Moco, Patani, &c., but none of them proved permanent. After 1686 all the Sumatran Settlements were rendered subordinate to Bencoolen.

The latest of the three divisions, comprising the period since 1762, is a period of political and military connection, commencing with the Bengal Government's expedition against Manila (1762), and continuing down to the present time. 1762.

The result of that expedition was that the Spanish possessions were captured without difficulty, but were restored at the Peace of Paris (1763), when our possessions in Sumatra were also secured to us. The only token of success retained by the English was the island of Bĕlambangan, which was ceded by the Sultan of Sulu in gratitude for his release from Spanish captivity on the taking of Manila. This island lies off Maludu Bay in Sabah, and is interesting as being, together with Labuan, which was then occupied for a still shorter period, our first acquisition of territory in Bornean waters. It was finally abandoned in 1803.

The familiarising of the Bengal merchants with this part of the world, consequent on such an expedition, and on the negotiations that followed at the Peace, was of importance; and after the Treaty of 1763 Fort Marlborough (Bencoolen) was formed into an independent Residency, which arrangement lasted till 1802. In 1781

Padang and the other Dutch Settlements in Sumatra were seized by a military expedition from Bencoolen. These acts fostered the enterprises Captain LIGHT and Captain JAMES SCOTT were carrying on when a Settlement on Pulau Pinang was first projected (1784-6). That political motives and objects were not wanting is clear from the Treaty with Kĕdah, and the correspondence that preceded it, and particularly from the interest WARREN HASTINGS took in its foundation. The Settlement was made in 1786 by friendly cession. In 1797-8 a second expedition against Manila was fitted out from Madras by Sir J. SHORE, under the command of Colonel WELLESLEY. It was recalled before it left Penang; a full account of the island at that time, written by its Commander to his brother, who had become Governor-General, is to be found in "The Wellington Despatches" (Supplementary Despatches, Vol. I., p. 25).

The history of this latest of the three divisions into which the British connection with Malaya naturally falls, is, speaking generally, the history of enterprises in which the Government, actuated by political considerations, has taken the lead in promoting British connection with these regions. There are certainly two recent exceptions to be made, in Borneo, of enterprises which bear something of the earlier private character, viz.:—Mr. BROOKE's action in Sarawak (1840-2), and Mr. DENT's more recent enterprise in Sabah (1880). But the general character of the period is seen in the two Manila expeditions—the successful one of 1762, and the abortive one of 1797; in the occupation, loss, recapture, and final surrender of Bĕlambangan (1775-1803); in the foundation of Penang (1786), after some years of negotiation both in Bengal and Kĕdah; in the cessions and retrocessions of Malacca (1795-1825); in the foundation and support of Singapore (1819); and in the protection (since withdrawn) afforded to Achin (1819), and the States of the Malay Peninsula, with which Treaties have, from time to time (1818-76), been entered into since that first one with Kĕdah.

There are three principal dates in this interval:—1805, 1827, and 1867.

The first of these brings to a close the period in which no regular English administration had been organised; affairs were managed by commercial Superintendents, and the Indian Government was content to leave their factories and possessions, in Penang at all events, outside the Indian political system.

1805. The next stage exhibits an entire change. The Indian Government went from one extreme to the other. The rapid progress of the new Settlement's commerce at Penang was duly appreciated by the Government of Lord WELLESLEY, the early prosperity of the place supporting his views regarding "private trade;" the expedition of 1797, and, no doubt, Colonel WELLESLEY's communications, brought enquiry, when quieter times followed, into Penang's political prospects. Exaggerated notions then came to be entertained of the new Settlement's importance for naval and political purposes; and in 1804-5 the East India Company decided to confer upon it an independent Government, and sent out a Governor and Council, Secretary, Assistant Secretary and several Writers, after the fashion of the older Presidencies, with which Penang was now to rank. A Recorder's Court followed (1807), and enquiry was also made as to the desirability of abandoning Malacca (1808), the better to secure Penang's position. Then came the Java expedition (1811), and the old commercial struggle with the Dutch also entered into the political phase; not so much through the temporary occupation of their possessions, as in consequence of the great political stroke of abolishing monopoly (1813), which followed shortly after our occupation. What Lord MINTO took in 1811, was restored; but his successor, Lord HASTINGS, was equally ready to support the talented administrator, Sir T. S. RAFFLES, upon whom his predecessor had relied, and who had governed Java until its restoration; and he allowed RAFFLES to found Singapore (1819), for objects which are very clearly explained in one of RAFFLES's first letters from Singapore, dated June 10th, 1819 (preserved in the Raffles Museum).

The Penang Government was also alive to the importance of preventing any re-establishment of Dutch monopoly at this crisis, and for that purpose entered into negotiations, which will be found recorded in the earliest of our Treaties with Pêrak and Sĕlangor (1818).

Soon after Malacca was finally ceded to us by the Dutch (1825); and when the shiftings and changes thus came to an end, the numerous experiments theretofore made resulted in the existing form of united Colony, as finally settled in person by Lord W. BENTINCK (1827).

1827. The next period is one of 40 years (1827 to 1867), in which the Colony remained an Indian dependency, but was left to develop quietly upon its own resources: with some pecuniary aid, though on a more economical scale than formerly, from the Indian Government; nor has any great break been made by the transfer, under Act of Parliament, to Colonial Office rule in April 1867: which, though a momentous change, well deserving of the trouble that was taken in bringing it about, has not disturbed the continuity of our recent history.

1867-83. The prosperity of the Colony since then, and the increased importance of its administration, comprising as it now does the three Natives States taken under our protection in 1874, can be gathered from a comparison of the Revenues to be administered in 1868 and those estimated for the current year:—

	1868.	1875.	1883.
Singapore, ...	$864,918	$967,235	$1,697,920
Penang, ...	324,196	453,029	1,006,020
Malacca, ...	112,725	118,307	303,330
Protected Native States—			
Pêrak, ...		270,000	1,236,120
Sèlângor, ...		115,651	383,750
Sungei Ujong, ...		66,474	128,990
Total,...	$1,301,839	$1,990,696	$4,756,130

The Census returns shew an increase in the population of the Colony alone, during about the same period, from 273,000 (in 1866) to 423,384 (in 1881).

LOCAL.

The following notices of the various Settlements and the Native States now comprehended in the Colony's administration, are chiefly taken from official sources. The Settlements are treated in the order of their seniority.

Malacca.

Malacca is situated on the western coast of the Peninsula between Singapore and Penang, about 110 miles from the former and 240 from the latter, and consists of a strip of territory about 42 miles in length, and from 8 to 25 miles in breadth, containing an area of 659 square miles.

The principal town, called Malacca, is in 2° 10′ North lat. and 102° 14′ East long. The local Government is administered by a Resident Councillor.

Malacca is one of the oldest European possessions in the East, having been taken from its Malay Sultan, MAHMUD SHAH, by the Portuguese under ALBUQUERQUE in 1511, to punish an attack upon his Lieutenant, SEQUEIRA, in 1509. It was held by them till 1641, when the Dutch, after several fruitless attempts, succeeded, with the help of the Achinese, in driving them out. The place remained under Dutch government till 25th August, 1795, when it was taken military possession of by the English. It was governed by them on the Dutch system of monopoly till 1813; and it was still held by the English, after that system was abolished, till 1818; at which date it was restored to the Dutch, in accordance with the Treaty of Vienna. It finally came into our hands under the Treaty with Holland of March, 1824, in exchange for our Company's Settlement at Bencoolen, and other places on the West coast of Sumatra. By that Treaty it was also arranged that the Dutch should not again meddle with affairs, or have any settlement on the Malay Peninsula, the British Government agreeing, at the same time, to leave Sumatra to the Dutch, saving only Achin in the North, of which the independence was protected until the Treaty of 1872.

A few years after re-occupying Malacca, a small force of Sepoys had to proceed against Naning, the interior district of Malacca, in which Dutch sovereignty had apparently never been fully admitted. Our first expedition (1831) failed; the second (1832) succeeded. In 1833 a Treaty was made, settling the south-east boundary of the Settlement as at present. There has been no disturbance in any part of Malacca since the "Naning War."

When Malacca was taken possession of by the Portuguese in 1511, it was one of the grand *entrepôts* for the commerce of the East, and it so continued till the close of the 16th century; but as the Portuguese and other European nations pushed further to the East, in the Archipelago and neighbouring countries, the trade of Malacca gradually declined; and the place ceased to be of much consequence as a collecting centre, except for the trade of the Malayan Peninsula and the Island of Sumatra. This trade it retained, under Dutch rule, till the establishment of Penang in 1786; when, in the course of a few years, it became, what it has ever since been, a place of no commercial importance, but possessing some agricultural resources. Penang soon acquired most of the trade of the Malayan Peninsula and Sumatra, Borneo, the Celebes, and other places in the Archipelago, not reduced to mercantile subjection by the Dutch; but soon after Singapore was established, Penang in its turn declined in importance, the greater part of the extensive Eastern trade being centred at Singapore. [Penang's local trade has, however, largely increased within the last few years in consequence of the increased prosperity of the extensive tin mines in Lârut, Rendong, Junk Ceylon, the tobacco plantations on the East coast of Sumatra, &c.] The opening of Singapore in 1819 may be said to have accomplished, for the time being, the ruin of Malacca's commerce. To use RAFFLES's own words at the time "the intermediate Station of Malacca, although occupied "by the Dutch, has been completely nullified."

The population and agricultural development of the country districts of Malacca have, however, been very considerably increased of late years, especially since roads have been made throughout the territory. The Revenue has, in the last ten years, increased in larger proportion than that of Singapore or Penang.

Penang.

Penang is an island about 15 miles long and 9 broad, containing an area of 107 square miles, situated off the West coast of the Malay Peninsula in 5° N. latitude, and at the northern end of the Straits of Malacca. On the opposite shore of the mainland, from which the island is separated by a sea channel from 2 to 10 miles broad, is Province Wellesley, a strip of territory containing 270 square miles, forming part of the Settlement. It averages 8 miles in width, and extends 45 miles along the coast, and includes, since the Pangkor Treaty (1874), about 25 square miles of newly acquired territory to the south of the Krîan. The local Government is administered by a Resident Councillor.

The chief town is George Town, in 5° 24′ North lat. and 100° 21′ East long.

Penang, or Prince of Wales' Island as it was officially called, was ceded to Captain Light, acting for the East India Company, by the Râja of Kĕdah in 1785, the sum of 10,000 dollars being annually paid to the Râja of Kĕdah as long as the British occupy the island. The Settlement was founded on the 17th July, 1786. In 1800, in consequence of the prevalence of piracy on the shores of the mainland opposite Penang, a strip of the coast of the mainland, now called Province Wellesley, was purchased for 2,000 dollars from the same Râja. It extended from the Muda River to the Krîan River, a distance of 35 miles. Since the Pangkor Treaty of 1874 it has been enlarged, as stated above; and since that Treaty, also, the Settlement has comprised the outlying dependency of Pangkor and the Dindings, under a Superintendent, which gives an addition of territory almost equalling the Province in extent. Province Wellesley is in a high state of cultivation, when compared with the neighbouring territories. The chief articles cultivated are sugar, tapioca, paddy, and cocoa-nuts. In 1805 Penang was made a separate Presidency under the East India Company, of equal rank with Madras and Bombay. In 1826 Singapore and Malacca were incorporated with it under one Government, Penang still remaining the seat of Government. In 1837 the seat of Government was transferred to Singapore. The revenue and trade of Penang have increased remarkably in the last fifteen years.

Singapore.

Singapore is an island about 27 miles long by 14 wide, containing an area of 206 square miles, situated at the southern extremity of the Malay Peninsula, from which it is separated by a narrow strait about three-quarters of a mile in width. There are a number of small islands adjacent to it which form part of the Settlement.

The seat of Government, for the whole Colony as well as the Settlement, is the town of Singapore, at the southern point of the island, in lat. 1° 16′ North, and long. 103° 53′ East.

Singapore was occupied by Sir Stamford Raffles, acting under the authority of Lord Hastings, on the 6th February, 1819, by virtue of a Treaty with the Malayan princes of Johor. It was at first subordinate to Bencoolen in Sumatra, of which Raffles was then Lieut.-Governor; but in 1823 it was placed under the Government of Bengal. It was afterwards, as above stated, incorporated with Penang and Malacca, and finally became the seat of Government (1837).

Its rapid progress was, at that time, unparallelled. On the 11th June, 1819, Raffles wrote home: "My new Colony thrives most "rapidly. We have not been established four months, and it has "received an accession of population exceeding 5,000, principally "Chinese, and their number is daily increasing."

Nor has it disappointed the expectations then formed of its future; both its general and local Trade and its Revenues having, for many years, exceeded that of all competitors.

The Protected Native States.

The Protected States comprise three "Residencies," all on the western side of the Peninsula, between Province Wellesley and Malacca, viz.:—Pêrak (August, 1874), Sĕlângor and Sungei Ujong (December, 1874).

The anarchy prevailing in almost all the Native States of the Malay Peninsula, and especially in Pêrak, had been, for some years prior to 1874, a source of disquiet to the Straits Settlements, and a hindrance to the growth of local trade. In the beginning of that year steps were taken by Sir ANDREW CLARKE to remedy this state of things by settling the affairs of Lârut and Pêrak in the Pangkor Treaty (20th January, 1874), and, later on in that year, by stationing British Residents in Pêrak and Sĕlângor, and in the small State of Sungei Ujong, to advise their rulers respecting the collection of revenue and general administration. With a view also to enable the British authorities to keep order in that part of the Peninsula, a strip of land south of Province Wellesley, beyond the Krîan river, about 10 miles broad, was acquired as British territory; and also a small portion of territory on the mainland, opposite the island of Pangkor, which had previously been ceded to us, to suppress piracy and without any idea of occupation, in a Treaty with Pêrak (1825).

Towards the end of 1875, Sir WILLIAM JERVOIS being then Governor, Mr. BIRCH, the first British Resident at Pêrak, was murdered (2nd November 1875) and a force sent to apprehend the murderers was resisted; and, about the same time, the Residency in Sungei Ujong was menaced by bodies of Malays from some of the States near Malacca. Troops were obtained from India and China, a naval brigade was landed, and Pêrak was fully occupied (January, 1876). During the previous month a military and naval force had already driven the enemy from a strong stockaded position in the hills between Sri Menanti and Sungei Ujong, and dispersed the malcontents in that neighbourhood. During these operations, Sĕlângor remained quiet.

Those concerned in the murder of Mr. BIRCH were captured and punished, the Sultan and some of the Chiefs being banished. Peace and order have since been maintained in all the Western States, and, so far as is known, throughout the Peninsula. On the cessation of hostilities (which had throughout been on a very small scale) it was finally laid down in Lord CARNARVON's despatch of 1st June, 1876, that the Protected States, without being either directly annexed or governed by "Commissioners," might continue to receive assistance in their administration from British Officers styled "Residents." Since then, both in Pêrak, Sĕlângor, and Sungei Ujong, Residents have been stationed uninterruptedly, and without requiring any Military support, except such as a drilled corps of Sikhs can furnish. They are assisted by a staff comprising both native and European officers, and it is their duty to aid the native rulers by advice, and to carry out certain executive functions delegated to them. The supreme authority in Pêrak and Sĕlângor is vested in the State Council, consisting, in each State, of the Malay Chief, the highest native authorities, and the principal British officials. The Residents are directly under the Government of the Straits Settlements, and it is admitted that great success has hitherto attended the development of Sir Andrew Clarke's experiment.

A. M. SKINNER.

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MISCELLANEOUS NOTES.

M. DE LA CROIX.

In the Journal (No. 1 of 1883) of the Société de Géographie, of Paris, appears the following paragraph which may be of interest to some of our Members. Mr. DE LA CROIX has recently been elected a Member of the Straits Asiatic Society.

> "M. Brau de Saint-Pol Lias annonce le retour en Europe de M. de la Croix qui était retourné à Pérak où il avait abordé avec M. Brau de Saint-Pol Lias, lors de son premier voyage. Cette fois, il était accompagné d'un second ingénieur français. M. Manthès, chargé de contrôler les rapports techniques sur ses prospections. Tous deux ont remonté la rivière de Pérak et celle de Quinta, un de ses principaux affluents, jusqu'à la vallée de Lahat. M. Manthès a été frappé de la richesse minière du pays et les deux voyageurs reviennent également satisfaits des résultats de leur exploration."

And in Journal No. 5. for 2nd March. 1883. there is the following passage on the same subject:—*

> "Il [M. Brau de Saint-Pol Lias] fait ensuite hommage à la Société du dernier numéro de la *Nouvelle Revue*, dans lequel il a raconté, en attendant la publication d'un volume en ce moment sous presse, quelques épisodes de son voyage dans ce pays de Pérak, si vaillamment exploré surtout par son excellent ami, M. de la Croix. M. Brau de Saint-Pol Lias avait annoncé dernièrement le retour de M. de la Croix en Europe : il a le plaisir d'annoncer son retour à Paris et sa présence à la séance d'aujourd'hui."

EXPLORATIONS IN CAMBOJA.

From the same Journal, the following translation of an interesting passage has been forwarded. Our neighbours in Camboja are actively engaged in exploring the interior of that country :—

"The Governor of Cochin-China, Mons. LE MYRE DE VILERS, " writes from Saigon, on the 20th of September, the following infor-

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* [The publication of the present number having been unavoidably delayed, it has been possible to give in it the above extracts.—ED.]

"mation, relative to the explorations which are going on in the "Colony:—

"'We are continuing the explorations, in which the Geographi- "'cal Society has taken so much interest. Lieutenant PRUD'HOMME "'left last Monday for Sambor on the 'Upper Mèkong.' He "'is to take observations for the line of a tramway protected from "'inundation, and, at the same time, to determine the height of the "'banks of the river above and below the rapids.

"'Lieutenant GAUTIER is *en route* for Tracona, on the frontier of "'Baik Ihuan, in the neighbourhood of Tanbinh. He will remain "'in these almost unknown regions so long as his health permits "'him to do so, and will permanently establish himself.

"'Mons. PAVIE has finished placing the telegraphic posts be- "'tween Prom-Penh and Battambang. The wires are fixed on the "'Cambogian side. We are only waiting for the Siamese to open "'this important line of electric communication.

"'Mons. AYMONIER and Captain SORIN remain at Angkor; by "'the last news, their health left nothing to desire."

"It is fitting here," adds the general Secretary, "to thank Mons. "LE MYRE DE VILERS who is always so ready to help the Society."

MALAY TRANSLITERATION.

A Member of the Straits Asiatic Society, who was also one of the Government Spelling Committee (1878), has furnished the following Memorandum relative to the Paper on Transliteration, which appeared in the last Journal:—

It may be interesting to define the exact difference between the "spelling system" adopted by the Government Committee (1878) and published in Journal No. I., and that recommended in the paper now published. Both systems adopt the same course in giving the vowel sounds their Italian value, and, generally speaking, in regard to diphthongs and consonants. Nor in regard to separating the consonants in agglutinative particles and doubling the consonants in Arabic words having the *tashdid*, are the two systems in any way opposed. The difference between them is almost entirely limited to two points: one as to the principle of proceeding when sound and spelling differ; and one as to the mode of getting over that crucial test—the open semi-vowel sound, so much more common in Malay than in English. Both of these points are treated briefly by the Committee under paragraphs 3 and 6 of their Report (containing 17 paragraphs altogether) and the differences between the two methods are really summed up in the following statements :—

a. The Committee considers that (paragraph 3) " in Malay as in " Chinese it is *sounds* and not *letters* that have to be represented."

The critic considers that (page 142) " there are two " objects to be kept in view : 1st to obtain a faithful " transliteration of the Malay character ; and 2nd to " clothe the words in such a form that they may be " pronounced correctly by an English reader."

b. The Committee considers (paragraph 6) that as to the open semi-vowel sound (which the critic refers to as the sound which can only be expressed in Arabic writing by the *fathah*) " no " natural representative suggests itself, and that there will be the " least danger of misunderstanding if this sound be uniformly " expressed by the letter *ĕ*, sound as in 'lateral' 'considerable' "— *e* unmarked being devoted to the ordinary English sound as in T*e*n (English), S*e*ndok (Malay).

The critic proposes (page 147) that *a* or *e* unmarked shall correspond with *fathah* ; and as to the ordinary English sound as in S*e*ndok he omits to deal with it altogether.

A good deal of his paper deals very ably with philological questions, which lead him not only beyond the ground covered by our Report, but even beyond the principles of his own spelling system, as for example when he suggests :—

For { Sĕmbilan (by our system)
S*e*mbilan,
or S*a*mbilan } (by his system) } S*a*mbilan to mark its probable derivation from Sa-ambil-an (¹).

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(1) As these sheets pass through my hands, I take the opportunity of adding a note or two. The word quoted is سَمْبِيلَنْ. This, according to the system I proposed, may be rendered *sambilan* or *sembilan*, but the first is obviously correct, as shewn by the derivation. *Sa* is more generally correct than *se*, in Malay, for the reason I have given.

It is only necessary to say in regard to this, that the Committee was appointed to procure uniformity in spelling, and that their system was only recommended to the Society's contributors for that end, (1) and by no means for the purpose of promoting philological study; and no spelling system can properly be gauged by any test of that kind. It may not be beside the point to remark further that the parent Asiatic Society also published, in the first number of its "*Researches*" (1784), a system of transliteration by Sir W. JONES, the general principles of which have more and more recommended themselves to the best judges, whether in Europe or India. It is confidently asserted that the Committee's system followed those principles much more nearly than their critic's system does, both in adopting "a specific symbol for every sound," and in making use of "the help of diacritical marks."

It is, of course, impossible to know when the last word on any subject has been said, but it will be a pity if the ingenious but too fantastic suggestions of this latest writer should be hastily taken for the "last word" by any of the general contributors to our Journal. The system settled in 1878 has now been tried for some years and has been found already of practical advantage—chiefly because it has been looked upon as a *settled* system. (2)

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(1) I do not admit that a system of spelling should be recommended to the Society simply because it proposes to establish uniformity. A thoroughly bad system might nevertheless be uniformly followed if every one were content. But *uniformity* has not been attained and cannot be attained when each one has to decide by his ear whether he shall write *û*, *u*, *ô* or *o*; *î*, *i*, *ê* or *e*; and so on. The member who takes up the cudgels on behalf of the Committee unintentionally affords me an excellent illustration of this. He quotes the words *sendok*, the first syllable of which is said to be pronounced like the English word *ten*. Now this word (*senduk*) was quoted by me (p. 145) as an example of the indefinite vowel-sound common in Malay and was said to be pronounced *s’nduk*. Without arguing the question as to which is correct, I ask how uniformity in spelling is to be expected when men are to be guided by pronunciation which varies in different localities and for which there is no recognised standard? Uniformity is an illusion and the sooner the idea is given up the better. What I have proposed is that *a* or *e*, *i* or *e*, and *u* or *o*, shall be equally correct provided that the Malay mode of writing and recognised derivations are not departed from.

(2) This seems to me to beg the question. The *settled* condition claimed for the Government system, will be disproved in five minutes by any one who will take up the Government Blue-book or other publications.

W. E. M.

LANDING OF RAFFLES IN SINGAPORE.

By An Eye-Witness.

The following account of the first landing of Sir STAMFORD RAFFLES in Singapore may not be without interest to the readers of this Journal for two reasons: first as being the statement of one who is now probably the only survivor of those present on the occasion, and who is certainly the oldest inhabitant of the island who was himself an eye-witness of the proceedings; and, secondly, as going to prove how unreliable is the detailed account, given in the "Hikâiat Abdullah," from what ABDULLAH was told a few months afterwards. The short summary in Mr. JOHN CAMERON's work is apparently much more correct. It is a pity that no authoritative record exists of all the circumstances attending Singapore's foundation, in Sir STAMFORD RAFFLES' Life or elsewhere. That given in the Journal of Eastern Asia (1875) is obviously incorrect.

WA HAKIM, now residing in Tĕluk Saga, of the Kĕlûmang tribe of "Orang laut," was, according to his own account, about fifteen years old when Sir STAMFORD RAFFLES landed, so he must be about eighty years old at the present time. He is still an intelligent old man. His statement is as follows:—"At the time when Tuan RAFFLES came, there were under one hundred small houses and huts at the mouth of the river [Singapore]; but the Râja's house was the only large one, and it stood back from the river, between the sea and the river, near the obelisk. About thirty families of 'Orang laut' also lived in boats (*dia punya rumah ada prahu*) a little way up the Singapore river at the wide part (*laut ofis*). About half the 'Orang laut' lived ashore and half in boats. My sister still lives in a boat there, and has never lived ashore. The place where the 'Orang Laut' lived was called Kampong Tĕmĕnggong, and it faced the river. There were a few Malays who lived near, their huts facing the sea. Our boat lay where the Master Attendant's Office now is. I myself was born in the Singapore waters, and this settlement of Malays and 'Orang laut' was in existence in my earliest recollection. [CRAWFURD says it was first made in 1811, and WA HAKIM's recollection confirms this statement.] Tuan RAFFLES came in the Barque *Stone* (?). She was a *kapal dua tiang sa-tĕngah.* The men that lived in boats were the first to see Tuan RAFFLES coming. I remember the boat landing in the morning. There were two white men and a Sepoy in it. When they landed, they went straight to the Tĕmĕnggong's house. Tuan RAFFLES was there, he was a short man. I knew his appearance [*i.e.*, subsequently]. Tuan FARQUHAR was there; he was taller than Tuan RAFFLES and he wore a helmet. (?) The Sepoy carried a musket. They were entertained by the Tĕmĕnggong and he gave them *rambutans* and all kinds of fruit. I together with the Malays and 'Orang laut' followed them to the edge of the verandah. Tuan RAFFLES went into the centre of the house. About 4 o'clock in the afternoon, they came out and went on board again. About twelve days afterwards, they pitched their tents and brought guns, &c. on shore. BATIN SAPI, an Orang laut, went to bring Tunku LONG from Bulang. I think he was four days away. BATIN SAPI came back first and then Tunku LONG came. The English had been some days ashore, and had made atap-houses, when BATIN SAPI went to fetch Tunku LONG. When Tunku LONG came, Tuan RAFFLES was living ashore, in an atap-house. They had a discussion first in the Tĕmĕnggong's house and afterwards in Tuan RAFFLES' house in Padang Senar. At that time the plain was covered with *kĕmunting* and *sikedudok* bushes. I myself helped to cut them down and assisted in making the fort (*kubu*) and digging a trench between Tuan RAFFLES' house and the sea. At that time there were some *jambu* trees, as at present, towards Beach Road, and some near the Tĕmĕnggong's house. These are the only trees I remember close by there. There were no houses in the island except at Kampong Tĕmĕnggong. The first huts on the shores of New Harbour were built under Bukit Chermin, shortly after RAFFLES came. Kampong Glam was then called Sĕduyong by the 'Orang Laut.'"

H. T. H.

THE CHIRI.

In a paper contributed to the Journal of the Royal Asiatic Society in 1880, I gave an account of the *Chiri*, an unintelligible formula recited in Malay Courts at the installation of Chiefs, and the versions in use in Perak and Brunei were compared with that which is to be found in the *Sajarah Malayu.*

Being in Colombo last September, I shewed the three versions to my friend Mr. J. A. SWETTENHAM, C. S., who submitted them to a Pandit learned in Pali. The latter furnished an amended reading and translation of the *Chiri* as given in the *Sajarah Malayu.*

The following is the *Chiri* as printed in the Journal of the Royal Asiatic Society, showing the different readings to be found in four separate manuscripts in the Library of the Society :—

From MS. No. 80 *in the Library of the Royal Asiatic Society.*

اهو سوسنت[1] فادوک سري مهراج سرعت[2] سري سڤت بوان سوران بوم بوحي
بال ڤکرم نکلڠ[3] کرنا[4] مکت ران[5] موکاتري بوان ڤرلرسڠ[6] سکريت بنا تڠک درمون[7]
بسران[8] کت ران سڠکها سان وان[9] ويکرم وان[10] رونب[11] ڤلاودک[12] سديلا ديو
ديد فراودي[13] کال مول[14] مولي مالک[15] سري درم راج الد راج[16] فرميسوري

N.B.—This is the passage alluded to on page 24 of Leyden's Malay Annals.

[1] MSS. Nos. 18, 35, and 39 have سوست.

[2] MS. 18 has سرعيت.

[3] No. 18 has سکلڠ.

[4] No. 18 has کرت.

[5] MS. 39 has رتن. MSS. 18 and 39 agree with 80.

[6] MS. 35 has ڤراسڠ. MSS. 18 and 39 have فرسڠ.

[7] MS. 18 has درم ران.

[8] No. 18 has شران.

[9] MS. 18 has ران.

[10] MS. 18 has ودت.

[11] MS. 18 has رتن. MS. 35 has روني. MS. 39 agrees with 80.

[12] MSS. 18, 35, and 39 have فلاويك.

[13] MS. 18 has ڤرابودي.

[14] مول is omitted in MS. 18.

[15] MSS. 35 and 39 have ماليک.

[16] In 35 and 39 the word راج is repeated again before the final word. In 18 the final words are سري درم راجراج ڤرميسوري.

Transliteration of the above.

Aho susanta (or *suwasta*) paduka sri maḥaraja sara‘at (or *sari‘at*) sri sifat buana surana bumi buji bala pakrama nagalang (or *sakalang*) krana (or *karta*) magat rana (or *ratna*) muka tri buana paralarasang (or *parasang*) sakarita bana tongka daramuna besaran (or *darma rana sharana*) katarana singgha sana wan (or *rana*) wikrama wan (or *wadat*) runab (or *ratna* or *runei*) palawa dika (or *palawika*) sadila dewa dida prawadi (or *prabudi*) kala mula mulai (or *kala mulai*) malik sri darma raja aldi raja (or *raja-raja*) paramisuri.

The following is the Pali reading, proposed by the Sinhalese Pandit:—

Ahó susánta-padáka srí mahárája sarat srí siva bhawana sarana bhúmi bhuja bala parákrama samalankrita mahat ratna mayúkha pratápa sanskrita vana tunga dhíraguna (*u*daraguna) bhúshana kritarana sinha swana (swara) wat Wikramawan rana baládhika sardúla eva dridha pravriddha kála múla mulika srí dharmarájadhirája paraméswara.

This he translates as follows:—

O illustrious and great King, whose feet move very sedately (as those of a man with subdued passions); the abode of autumnal beauty and happiness; a place of refuge; well adorned with prowess and strength of arm; well-furnished with royal majesty; of high voice; (embellished with) the ornament of fortitude (or high and noble qualities); a hero as terrific in the battles fought (by thee) as the roar of a lion: like a tiger of immense strength in fight; the Supreme Lord; the Chief over the King of righteousness; the foremost at the commencement of a permanent and long-extended (period of) time.

Dr. Rost, of the India Office, in a letter to me says: "The unriddling of the Chiri by the Pandit in Ceylon is certainly very ingenious, and at any rate competes favourably with all others yet attempted."

W. E. M.

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COMPARATIVE ANNUAL ABSTRACT OF RAINFALL, FROM THE YEARS 1869 TO 1882.

Months.	Mean Registered Rainfall.														Rainfall was registered during the year,—
	1869.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.	
	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	In.	At
January, ...	3.93	18.25	11.05	2.37	7.16	3.88	2.91	3.97	2.89	13.57	19.18	5.17	13.35	6.58	1869, 1 Station.
February, ...	3.23	7.80	7.69	7.72	9.57	2.34	7.02	1.84	5.74	7.29	9.14	9.39	2.01	12.41	1870, 1 ,,
March, ...	3.37	3.15	12.95	3.43	9.74	3.20	16.92	4.60	5.01	2.17	9.81	8.46	9.03	3.08	1871, 4 Stations.
April, ...	9.23	8.81	4.85	4.15	10.54	6.54	6.47	7.23	1.37	8.04	6.61	11.12	5.21	8.82	1872, 5 ,,
May, ...	9.19	5.01	3.96	5.12	5.50	5.78	4.09	7.86	4.05	11.59	10.86	8.96	9.40	6.36	1873, 5 ,,
June, ...	6.81	11.51	4.59	4.89	4.81	6.37	9.53	10.58	11.47	4.07	7.07	6.87	4.03	4.85	1874, 6 ,,
July, ...	5.42	5.11	12.42	6.43	3.55	6.32	4.26	4.46	5.70	6.33	5.51	9.83	6.35	6.73	1875, 8 ,,
August, ...	12.31	11.36	6.69	7.12	6.08	10.58	8.36	9.32	4.00	19.33	8.94	9.75	5.77	6.65	1876, 7 ,,
September, ...	3.13	12.62	8.97	10.79	3.00	11.02	8.24	7.19	2.74	5.01	5.54	7.19	5.51	6.70	1877, 7 ,,
October, ...	5.11	9.99	12.36	5.74	7.93	7.09	8.29	10.67	2.09	7.38	14.96	9.96	10.54	9.73	1878, 7 ,,
November, ...	8.24	11.50	11.36	11.54	12.56	16.37	11.37	12.06	5.24	8.47	8.37	15.82	9.48	8.95	1879, 7 ,,
December, ...	20.66	18.13	12.56	6.00	5.16	7.56	6.50	10.13	8.09	9.91	10.15	9.41	13.32	7.21	1880, 7 ,,
															1881, 7 ,,
															1882, 6 ,,
Total, ...	90.63	123.24	109.45	75.30	85.60	87.05	93.96	89.91	58.37	103.16	116.14	111.93	94.00	88.07	
Greatest Rainfall in 24 hours,	5.61 Aug. 31	6.25 Dec. 26	4.20 Jan. 8	3.10 Sept 12	4.40 May. 21	4.15 Nov 28	4.25 Oct. 26	5.16 May. 26	5.20 June. 16	5.40 Aug. 27	5.10 Feb. 18	4.55 Dec. 23	4.95 Jan. 11	4.19 Feb. 27	

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